THE PIŚĀCA LANGUAGES OF NORTH-WESTERN INDIA

GEORGE ABRAHAM GRIERSON

THE PIŚĀCA LANGUAGES OF NORTH-WESTERN INDIA

GEORGE ABRAHAM GRIERSON

THE PIŚĀCA LANGUAGES

OF

NORTH-WESTERN INDIA

BY

GEORGE ABRAHAM GRIERSON, C.I.E., Ph.D., D.Litt.,
Member of the Royal Asiatic Society, Honorary Member of the Asiatic Society
of Bengal and of the American Oriental Society, Foreign Associate
Member of the Société Asiatique de Paris, Corresponding Member
of the Königliche Gesellschaft der Wissenschaften zu
Göttingen, Superintendent of the Linguistic Survey
of India; formerly of His Majesty's Indian
Civil Service

MUNSHIRAM MANOHARLAL, DELHI.

MUNSHIRAM MANOHARLAL
Oriental Publishers
Post Box 1165, Nai Sarak, Delhi 6

SECOND EDITION FEBRUARY, 1969
First Published in 1906
by The Royal Asiatic Society, London

491·1
G P

4114

State Museum Library
Lucknow

PUBLISHED BY DEVENDRA JAIN FOR MUNSHIRAM MANOHARLAL,
10-B SUBHASH MARG, DELHI-6 AND PRINTED BY S.K. MEHRA
AT TAJ OFFSET PRESS, DELHI-6.

PREFACE

The languages spoken on the North-Western Frontier of India—in Laghman, Kafiristan, the Indus Kohistan, Chitral, Gilgit, and Kashmir—are very little known. In preparing the chapters dealing with them in the Linguistic Survey of India, I was met by a difficulty of classification. I was unable to satisfy myself as to whether they were of Indian or Eranian origin. The present work is an attempt to solve this question. It will be observed that I have come to the conclusion that these languages, which I group together under the name of 'Modern Paiśācī,' form a third, independent, branch of the great Aryan family, and that they are neither Eranian nor Indian, but something between both. They seem to have left the parent stem after the Indo-Aryan languages, but before all the typical Eranian characteristics, which we meet in the Avesta, had become developed.

As regards the internal grouping of the languages of this family, it will be seen that my arrangement closely agrees with that of Professor E. Kuhn in his article *Die Verwandtschaftsverhältnisse der Hindukush Dialekte*, on p. 29 *et seq.*, of the *Album Kern*. When that article first appeared I was not prepared to agree with it in all respects, but the further researches made by me in the preparation of this volume, have shown me that when I ventured to differ from that distinguished scholar he was right and I was wrong. On the other hand, the additional information contained in these pages will, I think, show Professor Kuhn that the languages of the Dard Group are more nearly connected to the Kāfir languages than he has hitherto admitted. Some of the resemblances between Kāśmīrī and Veron are very striking.

I trust that materials herein contained will assist scholars in the interpretation of the inscriptions found in the localities where these languages are or were once spoken. They have already thrown considerable light on the diction of the Shāhbāzgaṛhī inscription of Asōka.

GEORGE A. GRIERSON.

CAMBERLEY.
December 1, 1904.

CONTENTS

PART I

GENERAL ACCOUNT

CHAPTER PAGE
I. INTRODUCTORY - - - - - 1
II. PAIŚĀCĪ AND CŪLIKĀ-PAIŚĀCIKĀ - - - 8
III. PHONETIC SYSTEM - - - - - 14
IV. NOMINAL SUFFIXES - - - - - 25
V. DECLENSION OF SUBSTANTIVES - - - 31
VI. ADJECTIVES - - - - - - 36
VII. PRONOUNS - - - - - - 42
VIII. CONJUGATION - - - - - - 52
IX. VOCABULARY - - - - - - 63

PART II

PHONOLOGICAL DETAILS - - - - 81

INDEXES TO PART II

I. SUBJECT INDEX - - - - - 139
II. REVERSE INDEX - - - - - 139
III. WORD INDEXES - . . - - 143
ADDENDA ET CORRIGENDA - - - - 189
MAP OF THE PIŚĀCA LANGUAGES - *Facing Title-page*

CONTRACTIONS EMPLOYED

Av.	Avesta.
Ar.	Arabic.
B.	Bašgalī.
Bal.	Balōcī.
Bur.	Burušaskī.
C.-Paiś.	Cūlikā-Paiśācikā.
Dig.	Digorish.
EB.	GEIGER, *Etymologie des Balūčī* (ABAW. XIX.).
ELA.	GEIGER, *Etymologie und Lautlehre des Afghānischen* (ABAW. XX.).
G.	Gawar-Bati.
Gār.	Gārwī.
GIP.	*Grundriss der Iranischen Philologie* (Strassburg, 1895-1904).
Gray	GRAY, *Indo-Iranian Phonology* (New York, 1902).
Guj.	Gujarātī.
H.	Hindī.
Hc.	Hēma-candra (Ed. Pischel).
Horn	HORN, *Grundriss der Neupersischen Etymologie* (Strassburg, 1893).
K.	Kalāšā.
K͟h.	K̄hō-wār (xō-wār).
Kś.	Kāśmīrī.
L.	Lahndā.
M.	Maiyā̃.
Mg.	Māgadhī.
Mh.	Māhārāṣṭrī.
Mj.	Munjānī.
Mod. Paiś.	Modern Paiśācī.
O. Prs.	Old Persian.
Oss.	Ossetic.
P.	Pašai.
Paiś.	Paiśācī.
Phl.	Pahlavī.
Pischel	PISCHEL, *Grammatik der Prakrit Sprachen* (Strassburg, 1900).
Pj.	Pañjābī.
Pr.	Prakrit.
Prs.	Persian.
Pš.	Paštō.
S.	Sindhī.
Shb.	Shāhbāzgaṛhī (Šāh°).
Skr.	Sanskrit.
Sq.	Sarīqōlī.
Ś.	Śaurasēnī.
Š.	Šīnā.
Šg.	Šiγnī.
Tag.	Tagaurish.
Tom.	TOMASCHEK, *Central-asiatische Studien* (SWAW., 1880).
V.	Veron.
W.	Wai-Alā.
Wkh.	Waχī.
Yd.	Yüdγā

THE PIŚĀCA LANGUAGES OF NORTH-WESTERN INDIA

PART I

GENERAL ACCOUNT

CHAPTER I

INTRODUCTORY

PROFESSOR PISCHEL has described the main peculiarities of Paiśācī Prakrit and of its sub-dialect, Cūlikā-Paiśācikā, on pp. 27 ff. of his Prakrit Grammar. He considers Paiśācī to be an independent dialect of North-Western India, and draws attention to points of agreement between it, Dard, Kāfir, and Romany. Miklosich[1] had already noticed the apparent connexion between Dard and Gipsy in 1874, and Pischel[2] had so early as 1883 suggested the relationship of these with Paiśācī. He lays stress on the facts that not only are there phonetic coincidences, but that also the lost Paiśācī work, the *Bṛhatkathā*, was particularly popular in Kaśmīr, and had been paraphrased by Sōmadēva and Kṣēmēndra, both of whom were Kāśmīrīs.[3]

---

[1] *Beiträge zur Kenntniss der Zigeunermundarten*, I., II. (Vienna, 1874), pp. 15 ff.; IV. (Vienna, 1878), p. 51. Compare also the same author's *Über die Mundarten und die Wanderungen der Zigeuner Europa's*, IV. (Vienna, 1879), p. 4.

[2] *Deutsche Rundschau*, xxxvi. (Berlin, 1883), p. 368.

[3] Mr. Tawney informs me that the publication of Dr. Stein's translation of the *Rājataraṅgiṇī* has shown him that the *Kathāsaritsāgara*,

To these coincidences may be added the Kaśmīr tradition preserved in the *Nīlamata Purāṇa*.[1] According to this, Kaśmīr was originally inhabited by Nāgas. Kaśyapa wished to introduce men, but the Nāgas objected. Kaśyapa then cursed them, and ordered them to dwell with Piśācas. Finally relenting, he arranged that the country should be inhabited during the six months of winter by Piśācas 'from an island in the sand-ocean, six *yōjanas* long,' and that men should then slay the Piśācas, and dwell in the land for the rest of the year. At the commencement of winter the men were again to emigrate, and leave the country to a new set of Piśācas. After four *yugas*, a Brāhmaṇ, Candra-dēva by name, learned certain rites which delivered the country not only from Piśācas, but also from excessive cold in winter.

If there is any truth at the bottom of this legend, the Piśācas must have been hardy northerners, accustomed to cold. At the present day the country to the north of Kaśmīr, with Gilgit for its centre, is inhabited by Šīns (Dards), and the legend points to a long contest between them and the 'men'—*i.e.*, immigrants from India—for the possession of the Happy Valley. This entirely accords with the linguistic conditions at the present day. The language of the Šīns, or Šīnā, is one of those which Pischel has connected with Paiśācī. The Kāśmīrī language itself, though in the main Indian in character, has at its base a considerable Šīnā vocabulary. The commonest words, such as those for 'father,' 'mother,' 'I,' 'thou,' are of Šīṇā, not Indian, origin.

In the following pages an attempt is made to compare all these languages with each other, and to test their

---

the well-known Sanskrit version of the *Bṛhatkathā*, exhibits an intimate knowledge of the geography of Kaśmīr.

[1] Cf. Bühler, *Detailed Report of a Tour in Search of Sanskrit MSS. made in Kaśmīr* . . . . J.R.A.S., Bo., 1877. Also, see Index to Dr. Stein's translation of the *Rāja-taraṅgiṇī*, s.v. *Piśāca*. By tradition, Piśācas were eaters of raw flesh, and cannibals. Regarding cannibal legends in the modern Piśāca country, see the present writer's *Piśāca* = Ὠμοφάγος, in J.R.A.S., 1905, pp. 285 ff.

alleged relationship with Paiśācī. I think that I am justified in saying that nearly every characteristic of that form of speech, as recorded by the Prakrit grammarians, is present in them. I therefore consider myself justified in classing them together under the name of 'Modern Paiśācī.' I also endeavour to give materials sufficient to enable us to decide as to their position in regard to other Aryan languages.

While we meet frequent instances of phonetic conditions which can only be paralleled in Indian languages, we also meet others which are equally distinctively Eranian. Such are the changes of *d* > *l* (only occasional in India); of *dv* > *d* (ditto); of *ṣk* > *c*; and the preservation of consonantal groups having a sibilant for the first member. At the same time, there are certain typical Eranian modifications which are entirely wanting in Modern Paiśācī. For instance, there is no example of the Avesta change of Aryan *sm* to *hm*.

On the other hand, they possess marked phonetic characteristics of their own. Such are the regular retention of unprotected medial consonants and the frequent hardening of sonants; the tendency to aspirate a final surd, and, at the same time, the entire absence of sonant aspirates; the retention of a short vowel before a simplified conjunct consonant; the probable non-existence of any distinction between cerebral and dental consonants; the change of medial *t* > *r*; the peculiar and characteristic treatment of the letter *r*; the frequent palatalization of original gutturals, cerebrals, and dentals, and even of *l*; and the treatment of conjunct consonants, such as *tr*, *tm* > *t*, *ty* > *t*, and *sm* > *sp* or *s*.

In regard to accidence there is the same uncertainty. Some of the grammatical forms are peculiar to Modern Paiśācī, others can best be explained from Eranian, and others from Indian analogies. Attention will be drawn to these in the proper place.

In vocabulary, again, while nearly the whole is Aryan, one half is strikingly Eranian, and the other half equally strikingly Indian. Most of the few non-Aryan words can be traced to the Burušaskī spoken in Hunza-Nagar. Such, for instance, is the group of words meaning 'iron.' We are thus led to the suggestion that the Nāgas, who are said to have preceded the Piśācas as the aboriginal inhabitants of Kaśmīr, may have been representatives of this tribe.

Although these languages show affinities with both Indian and Eranian, they cannot be called mixed forms of speech. The twofold affinity is part of their essence, and exists alike in phonetics, in grammar, and in vocabulary. It is not a mere instance of word-borrowing.

We are therefore driven to the conclusion that *the Modern Paiśācī languages are neither of Indian nor of Eranian origin, but form a third branch of the Aryan stock, which separated from the parent stem after the branching forth of the original of the Indian languages, but before the Eranian languages had developed all their peculiar characteristics.* After the separation, the inaccessible home in which their speakers settled, and the inhospitality alike of the country and of its inhabitants kept them apart, and very fairly preserved the languages from contamination by those of allied origin. The country in which the Piśācas settled was apparently originally inhabited by the ancestors of the present speakers of Burušaskī, whom they expelled or absorbed. Only on this theory can I explain the linguistic phenomena which present themselves.

We may here note that these Piśācas sent colonies into the Panjāb proper, along the lower course of the Indus. They settled in the Kēkaya country—*i.e.*, the Western Panjāb—and in the Vrācaḍa country, or Sindh. The modern vernaculars of these countries at the present day, Lahndā and Sindhī, have some of the characteristics of Modern Paiśācī. Such are the preservation of a medial unprotected *t*, the absence of compensatory lengthening, the interchange of cerebrals and dentals, and some of the pronominal forms. These languages are, however, in other respects purely Indian. There are also striking coincidences between Modern Paiśācī and the language of the Shāhbāzgaṛhī inscription of Asōka.[1]

The Eranian languages with which Modern Paiśācī most closely agrees are those non Persian East-Eranian speeches known as Ghalcah (properly 'Γalcah') spoken in the Pāmirs immediately to the north of the Piśāca country, and Paštō. There are only occasional instances of agreement with Persian as against non-Persian. Such is the change of *dv* to *d*.

The Modern Paiśācī languages dealt with in the following pages are as follows:

Kāfir, or Western, Group:
- Bašgalī.
- Wai-alā.
- Veron, Presun, or Wasī-veri.
- Pašai.[2]
- Gawar-bati.
- Kalāšā.

Khō-wār (strictly χō-wār) or Citrālī.

Dard, or Eastern, Group:
- Šīnā.
- Kāśmīrī.
- Gārwī.
- Maiyā̃.

These fall into the above three well-defined groups. Of the Kāfir languages, Bašgalī, Wai-alā, and Veron are the purest. There is another Kāfir language, named Aškund, about which nothing is yet known except the name. The three remaining have fallen somewhat under the influences of neighbouring forms of speech—Pašai under that of Paštō,

---

[1] See my *Linguistic Relationship of the Shāhbāzgaṛhī Inscription*, J.R.A.S., 1904, pp. 725 ff.

[2] Dr. Hoernle has suggested to me that the word 'Pasai' may be a modern form of 'Piśāca.' I have no historical reason for connecting these words, but the following pages will show that the derivation is, speaking from the point of view of phonetics, quite possible.

Kalāšā under that of Khō-wār, and Gawar-bati under those of Khō-war and Gārwī. The only true member of the Dard group is Šīnā. The others are now Indian languages, having succumbed to the Sanskritizing influence of their powerful neighbours in the immediate south. Their basis is, however, Dard, and they frequently offer instances of typical Paiśācī characteristics. Gārwī and Maiyā̃ are two dialects selected from several which are together grouped elsewhere under the name of Kōhistānī. Khō-wār occupies an intermediate, and somewhat independent, position. It often shows striking points of agreement with the Ghalcah languages. Of the Kāfir languages, Veron is interesting as showing more signs of agreement with Eranian languages (*e.g.*, the regular change of *d* to *l*) and with Cūlikā-Paiśācikā (*e.g.*, the change of *b* to *p*) than do the others. It is also noteworthy that in several points (*e.g.*, the aspiration of a final surd) it agrees with Kāśmīrī.

The localities in which the various languages are spoken are shown in the map prefixed to this volume.[1]

The present work consists of two parts. The first gives a brief general account of the phonetic system, and describes the accidence of each language in some detail. This is followed by a comparative vocabulary of selected words. The second part deals with the phonetic side of the question in considerable detail, discussing every phonetic phenomenon which has come under my notice.

Though I have quoted Avesta and Sanskrit words with great freedom in suggesting derivations, I in no way suggest that any word is derived from an old Eranian or Sanskrit original. I only quote them as showing the most nearly related ancient Aryan form, to whichever branch it may happen to belong. I trust that this will be clearly understood. I never derive from either Avesta or Sanskrit.

---

[1] Minor forms of speech, connected with Pašai and Gārwī respectively, are Tirāhī once spoken in the Tirāh country, now inhabited by the Afrīdīs, and Dīrī of Dīr. I have not included these in the above list, as I have very little to say about them.

I only compare, although it may sometimes happen that for the sake of brevity of language I employ words which are often used elsewhere to suggest derivation. Derivations can only be made from the old Aryan language from which the speeches of the Avesta and Sanskrit are both sprung, and I have purposely abstained from reconstructing such a language. That every derivation proposed by me will meet with acceptance I do not expect, and I shall be the first to welcome corrections. But I think I may assume that, taken as a whole, my explanations amply prove the existence of the state of affairs which I have suggested in the preceding pages.

CHAPTER II

PAIŚĀCĪ AND CŪLIKĀ-PAIŚĀCIKĀ

Before proceeding to the subject proper, I give an account of Paiśācī and Cūlikā-Paiśācikā, based on the rules given by Hēma-candra.

In describing Paiśācī Prakrit, Hēma-candra takes Śaurasēnī Prakrit (a North-Western dialect) as his starting-point, and points out the particulars in which it differs from that dialect (IV., 323). In many respects Paiśācī represents an older stage of phonetic development than does Śaurasēnī, just as the latter represents an older stage than does Māhārāṣṭrī. As a convenient example we may quote the treatment of the letter *t*. Paiśācī retains a medial Sanskrit *t* unchanged; Śaurasēnī weakens it to *d*, while Māhārāṣṭrī elides it altogether. Paiśācī, indeed, carries the preference for hard consonants so far that it hardens an original *d* to *t*, and this preference is carried to an extreme in Cūlikā-Paiśācikā, in which all soft consonants are hardened. It is necessary to add that Hēma-candra (iv. 327) states that according to some authorities Cūlika-Paiśācikā does not harden soft consonants when they are initial or conjunct. Vararuci (x. 3) knows only one Paiśācī, which in its main features agrees with this second variety of Hēma-candra's Cūlikā-Paiśācikā. It is of importance to bear this fact in mind throughout the analysis of Paiśācī given below; as, to save repetition, I shall not refer to it again, confining my remarks, so far as Cūlikā-Paiśācikā is concerned, to Hēma-candra's first variety.

The following are, according to Hēma-candra, the points in which Paiśācī (including Cūlikā-Paiśācikā) differs from Māhārāṣṭrī Prakrit in its treatment of Sanskrit words. I take Māhārāṣṭrī as the standard, as this is better known than Śaurasēnī. As my authority, I quote the *sūtras* in the grammar of Hēma-candra. Unless otherwise stated, the *sūtras* quoted are all taken from the fourth book. Forms marked with an asterisk are inferences from his rules, and are not specific quotations.

A. Phonetics:

The only vowel change noted by Hēma-candra is that of *ṛ* to *i* in *-tisa* for *-dṛśa* (317). On the other hand, in *taṭṭhūna* for *dṛṣṭvā* or, rather, **darṣṭvāna(m)*, it has apparently become *a* (313), but *tiṭṭha*=*dṛṣṭa*.

The consonants *k*, *g*, *c*, *j*, *t*, *d*, *p*, *y*, and *v*, when medial, are not elided, as is usual in Mh. (324; I., 177). Similarly, medial *kh*, *gh*, *th*, *dh*, and *bh* do not become *h* (324; I., 187).

k remains unchanged even when medial, and does not become *g*, as sometimes in Mh. (324; I., 177, 182). *ki* does not become *ci* (324; I., 183). Thus, *makara*; **marakata*, not *maragaya*; **kirāta*, not *cilāa*.

kh remains unchanged even when medial (324; I., 187). Thus, **sukha*, not *suha*.

g remains unchanged even when medial (324; I., 177). Thus, *sagara*, not *saara*. In C.-Paiś., however, *g* becomes *k* (325). Thus, *nakara* for *nagara*.

gh remains unchanged even when medial (324; I., 187). Thus, **mēgha*, not *mēha*. In C.-Paiś., however, *gh* becomes *kh*. Thus, *mēkha* (325).

c remains unchanged even when medial (324; I., 177). Thus, *vacana*, not *vaana*.

ch (*cch*) follows the usual Prakrit custom (323; 286).

j remains unchanged even when medial (324; I., 177). Thus, **gaja*, not *gaa*. In C.-Paiś., however, *j* becomes *c* (325). Thus, *rājā* becomes *rācā*.

jñ becomes *ññ*, not *ṇṇ* or *jj* (303). Thus, *paññā* for *prajñā*; *saññā* for *saṁjñā*; *savvañña* for *sarvajña*; *ñāna* for *jñāna*. The last example shows that at the commencement of a word *ññ* becomes *ñ*. In the declension of *rājan*, a king, *jñ* optionally becomes *ciñ*. Thus, gen. *raññō* or *rāciñō* (304).

jh follows the usual Prakrit custom, but in C.-Paiś. it becomes *ch* (323 ; 286 ; 325). Thus, C.-Paiś., *cacchara*, as compared with Mh., Ś., Paiś., *jhajjhara*, Skr., *jharjhara*.

ṭ remains unchanged (324 ; I., 195). Thus, **naṭa*, not *naḍa*. The syllable *ṭu* may optionally become *tu* in *kuṭuṁba* or *kutuṁba* (311).

ḍ remains unchanged (324 ; I., 202). Thus, **garuḍa*, not *garula*. In C.-Paiś., however, *ḍ* becomes *ṭ* (325). Thus, *taṭāka* for *taḍāga*.

ḍh follows the usual Prakrit custom, but in C.-Paiś. it becomes *ṭh* (323 ; 286 ; 325). Thus, C.-Paiś., *kāṭha*, as compared with Skr. *gāḍha*.

ṇ always becomes *n* (306). Thus, *guna-gana-jutta* for *guṇa-gaṇa-yukta*.

ṇy becomes *ññ* (305), not *ṇṇ*. Thus, *puñña*, not *puṇṇa*, for *puṇya*.

t remains unchanged even when medial (307), and does not become *d* as in Ś. (260), nor is it elided as in Mh. (I., 177). Thus *bhagavatī ; pavvatī* for *pārvatī ; sataṁ* for *śataṁ*.

th remains unchanged even when medial (324 ; I., 187). It does not optionally change to *dh*, as in Ś. (267). Thus, **nātha*, not *nāha* or *ṇādha*.

d becomes *t* even after *n* (307) ; it is not elided, when medial, as in Mh. (I., 177). Thus, *matana* for *madana ; tāmōtara* for *dāmōdara*. A good example in C.-Paiś. is *kaṁtappa* for *kandarpa* (325). In numerals *d* does not become *r* (324 ; I., 219) ; 'eleven' is therefore **ēkātasa*, not *ēāraha*, for *ēkādaśa*. *Cf.* Shb. *badaya*, twelve ; *tidaśa*, thirteen.

dh remains unchanged even when medial (324 ; I., 187), but in C.-Paiś. it becomes *th* (325). Thus Paiś. *āyudha* ; C.-Paiś. *mathura* for *madhura ; thūḷī* for *dhūlī*.

n remains unchanged; it does not become *ṇ* (306). Thus, *gunēna* for *guṇēna; matana* for *madana; natthūna*, having destroyed.

ny becomes *ññ* (305). Thus, *kaññakā* for *kanyakā; abhimaññū* for *abhimanyu*.

p, even when medial, remains unchanged, and does not become *v* (324; I., 177, 231). Thus, *pāpa*, not *pāva*.

ph, even when medial, remains unchanged, and does not become *bh* or *h* (324; I., 236). *Saphala* thus becomes **saphaḷa*, and does not become *sabhaḷa* or *sahaḷa*.

b remains unchanged even when medial, and does not become *v* (324; I., 237). We thus get *bāḷaka*, a child; and *sabaḷa*, not *savaḷa*, for *śabala*. In C.-Paiś., however, *b* becomes *p* (325). Thus, *pāḷaka* for *bālaka*.

bh remains unchanged even when medial, and does not become *h* (324; I., 187). Thus we get *sōbhana*, not *sōhana; bhāriyā* for *bhāryā*. In Ś. (269) the *bh* in *bhavati* is optionally retained, so that we can have either *bhōdi* or *hōdi*. According to H.-c., we ought to have only *bhōti* in Paiś., but one of the examples of 319 is *hōti*, not *bhōti*. On the other hand, 318 gives *bhoti*. In C.-Paiś. *bh* becomes *ph* (325). Thus, *raphasa* for *rabhasa; raṁphā* for *rambhā; phakavatī* for *bhagavatī*.

m remains unchanged. It is not changed to ˜ as sometimes occurs in Prakrit (324; I., 178). Thus, *matana* for *madana; ramati*.

y remains unchanged. It does not become *j* (324; I., 177, 245). Thus, *payacchasē* for *prayacchasē; yati* for *yadi*. In this connexion it may be mentioned that S. *jjēva* is represented by *yyēva* (*e.g.*, 321). The word *hṛdaya* becomes *hitapaka* in Paiś. H.-c. (310) explains this by saying that *y* is changed to *p*. Concerning the compound *ry* see below.

r remains unchanged. It is not liable to change to *l*, as often occurs in Prakrit (324; I., 254). Thus, *tēvara* for *dēvara; rāciñā*, by a king. In C.-Paiś., however, *r* may optionally be changed to *l*. Thus, *gōrī* or *gōlī* (*sic*) for *gaurī; ludda* or *rudda* for *rudra* (326).

ry is either changed to *jj*, as in Ś., or is sometimes retained under the form of *riy* (314, 266). I have not noted any instances of the alleged optional Ś. change to *yy*, although Ś. has optionally *ry* corresponding to Paiś. *riy* (266). Examples are *sujja* for *sūrya*; *bhāriyā* for *bhāryā*.

rv becomes, as in Mh., *vv*. Thus, *savvassa* for *sarvasya* (316). I have not met any change corresponding to the Ś. *purava* for *pūrva* (270).

l becomes *ḷ* (308). Thus, *sīḷa* for *śīla*, *kuḷa*, *jaḷa*, *saḷiḷa*. This rule does not apply to the *l* resultant from *r* in C.-Paiś. (326), or to *ll* (*ucchallaṁti*, 326).

v remains unchanged (324; I., 177). Thus, *iēvara* for *dēvara*.

ś becomes *s* (309). Thus, *sōbhati*, *sasī* for *śuśī*, *sakka* for *śakra*, *saṅkha* for *śaṅkha*. The ordinary rule is therefore followed.

ṣ also becomes *s*, as in Mh. (309). Thus, *visama*, *visāna* for *viṣāṇa*. In the word for 'six,' *ṣ* does not become *ch*, as in Mh. (324; I., 265). Thus, 'sixth' would be **saṭṭha*, not *chaṭṭha*. So also for the other words mentioned in I., 265.

ṣṭ usually becomes *ṭṭh*, but is sometimes retained under the form of *saṭa* (314). Thus, *tiṭṭha* for *dṛṣṭa*; *kasaṭa* for *kaṣṭa*. It becomes *ṭṭh* or *tth* in gerundives (313). Thus, *naṭṭhūna* or *natthūna* for *naṣṭvā*; *taṭṭhūna* or *tatthūna* for *dṛṣṭvā*.

sn is retained, but a vowel is inserted between the two members of the compound, as is sometimes the case with *ry* and *ṣṭ* (314). Thus, *sināta* for *snāta*, *sunusā* for *snuṣā*.

B. ACCIDENCE:

The accidence of Paiśācī closely follows that of Śaurasēnī, allowance being made for the phonetic system of the former. H.-c. accordingly gives very little direct information on the subject. What he says is as follows:

The suffix of the ablative of nouns with *a*-bases is *āto* or *ātu* (321). Thus, *tāva ca tīē tūrāto yyēva tiṭṭhō*—*i.e.*, *tāvac ca tayā dūrād ēva dṛṣṭaḥ*; *tumāto* or *tumātu*, from you; *mamāto* or *mamātu*, from me. Compare the S. ablative in *ādo*, *ādu* (276).

As shown above, the ablative singular of the first two personal pronouns is *mamāto* or *mamātu*, and *tumāto* or *tumātu*.

The instrumental singular of the pronouns *tad* and *idam* is (masc. and neut.) *nēna*, (fem.) *nāē* (322, a different base).

In the conjugation of verbs, the 3rd sg. *parasmaipada* and *ātmanēpada* both end in *ti* (318). Thus, *bhōti*, *nēti*, *tēti*, from roots *bhū*, *nī*, and *dā* respectively. But when the conjugational base ends in *a*, the termination may be either *ti* or *tē* (319). Thus, *lapati* or *lapatē*, *acchati* or *acchatē*, *gacchati* or *gacchatē*, *ramati* or *ramatē*. This is a reproduction of the corresponding rules for Ś. (273, 274), with the Paiś. preservation of *t*.

In the third person singular of the future of both voices, the termination *ēyya* (*i.e.*, the optative) is substituted (320). Thus, *taṁ taṭṭhūna ciṁtitaṁ raññā kā ēsā hurēyya*—*i.e.*, *tāṁ dṛṣṭvā cintitaṁ rājñā kaiṣā bharēt*. Here *bharēt* is used for *bhaviṣyati*. So H.-c., but the example is not convincing.

The gerundive ends in *tūna* (312), corresponding to the S. *dūṇa* (271). Thus, *gaṁtūna* for *gatvā*, *raṁtūna* for *ratvā*, *hasitūna* for *hasitvā*, *paṭhitūna* for *paṭhitvā*, *kathitūna* for *kathitvā*. When, however, the gerundive originally ended in *ṣṭvā*, this becomes *ṭṭhūna* or *tthūna* (313). Thus, *naṭṭhūna* or *natthūna* for *naṣṭvā*, *taṭṭhūna* or *tatthūna* for *dṛṣṭvā*.

The suffix of the passive is *iyya* (315). Thus, *giyyatē* for *gīyatē*, *diyyatē* for *dīyatē*, *ramiyyatē* for *ramyatē*, *paṭhiyyatē* for *paṭhyatē*. The passive of the √ *kar*, do, is, however, *kīratē* (316).

CHAPTER III

PHONETIC SYSTEM

THE alphabet of modern Paiśācī is as follows:

a, *ā*, *ȧ* (as in 'all'), *i*, *ī*, *u*, *ū*, *e*, *ē*, *ai*, *o*, *ō*, *au*, *oi* (as in 'oil').
~ (the nasal sound. May be placed over any vowel.)
k, *kh*, χ (Prs. خ), *g*, γ (Prs. غ), *n* (= *ṅ*).
c, *ch*, *j*, *z*, *ž* (=Prs. ژ), *n* (= *ñ*).
č (= *ts*), *čh*, *ǰ* (= *dz*), *n*.
ṭ, *ṭh*, *ḍ*, *ṛ*, *ṇ* (strongly cerebralized. Pronounced ~*ṛ* as in Pš.).
t, *th*, θ (= Arabic ث), *d*, δ (Prs. ذ), *n*.
p, *ph*, *f*, *b*, *m*.
y, *r*, *l*, *v*, *w*.
š, *s*, *h*.

Of the above, the existence of *ṭ*, *ṭh*, and *ḍ* is doubtful. See below. The letters are written in the order adopted by me for index purposes. I have placed *z* and *ž* with the palatals, instead of among the spirants, on account of their close connexion with *j*. I have followed Gray in adopting *c*, *ch*, and *j* for the pure palatals, and *č*, *čh*, and *ǰ* for their corresponding *affricatæ*, thus reversing the ordinary German custom. In Kś. a dot is placed under a vowel epenthetically affected by the vowel of the following syllable. In the same language and elsewhere half-pronounced vowels are written above the line. Thus, *māraṇ*^{u}. The Skr. ऋ is transliterated *r̥*. The cerebral ड़ is transliterated *ṛ*. An acute accent indicates the stress-syllable.

In the following brief sketch of the phonetics I have given no examples. These will be found in Part II. of the work.

With regard to the vowels, there is plenty of evidence as to changes of quantity, but this must be received with caution. The words were not collected by trained observers, and, except in the cases of Kś. and P., the diacritical marks were often omitted. It is, therefore, always possible that a vowel shown as short is really long. So far as materials are available, I have done my best to check all the quantities, but the checking has not been so thorough as I should wish.

Changes of quality are common. Here we are on firmer ground. The vowel *a* can become *i* or *e*, and *u* or *o*. The latter change is very frequent, except in P., and generally takes place through the sound *ä*, which is often heard in East Eranian languages. The change to the palatal series is commonly due to epenthesis.

When a compound consonant is simplified, a preceding short vowel is sometimes lengthened in compensation, but usually remains unchanged. Many examples will be found in the following pages. A good one is the set of words for 'camel' (see Part II., § 20). This avoidance of compensation may be considered as typical of these languages, and also occurs in the extreme North-Western Indo-Aryan languages Lahndā and Sindhī.

Aphæresis and syncope both occur. The latter is most common in B., where it gives rise to some curious combinations of consonants at the beginning of a word.

Prothesis, both of *a* and *i*, is not unfrequent, not only to aid the pronunciation of an initial compound consonant, but also before simple consonants where no aid to pronunciation is necessary. In the purest Kāfir languages (B., W., and V.), *i* or *y* is often inserted in the middle of a word before *u*, just as some English people pronounce the word 'Lucy,' 'Lyucy.'

Other vowel changes are made in the same group of languages for the sake of euphony. I have detected signs of consonantal *sandhi* in B., but have not sufficient materials to discover its principles. On this point I may quote the following extract from the preface to Colonel Davidson's *Notes on the Bashgalī (Kāfir) Language*:[1]

'Many letters are interchangeable, thus *z* = *ǰ̣* or *č́*, as *zīm*, *j̣īm*, *čīm*, snow; *j̣* = *ž* or *c*, as *manj̣ī*, *mancī*, man; *j̣ārlm*, *žãrlm*, I will kill. Letters are often transposed, as *bagrām*, *bargām*; *katrawor*, *kartawor*; *brōbur*, *barābar*, *bōṛbur*. In words such as *pštarak* the *p* is often dispensed with. For the sake of euphony and scansion, words undergo a great variety of changes. Thus, "a man" may be *manj̣ī*, *mancī*, *mōš*, *mocī*, and even *munšī*; "very much" may be *bluk*, *biluk*, *biliuk*, *biluγ*; "good" or "well" is *lē*, *les*, *lest*, *lesta*. Short vowels are sometimes lengthened, and long ones shortened; sometimes a syllable is dropped, and at other times one is inserted; thus, "female" may be *strī*, *štrī*, *štārī*, *ištrī*; for "to-day" may be *pštarak*, *štarak*, *štak*, *stak*, *stag*; "for the sake of," *dugẵ*, *gẵ*, *tkẵ*, *kẽ̄*, *dẽ̆*; for "he" or "it is" there are at least ten words, and for "he" or "it becomes," at least six words.

'In very many words I found it impossible to decide whether the vowels should be long or short, whether certain vowels should be nasalized or not, and whether, in certain words, the *r* and *t* should be hard [*i.e.*, cerebral] or not. Great varieties of pronunciation were met with.'

The above remarks apply to all the Kāfir languages which I have examined, so that it must be understood that at present it is not possible to obtain more than an approximate idea of their phonetic systems.

In Kaśmīr there is a similar uncertainty in the pronunciation of the vowels. Even paṇḍits, when speaking Sanskrit, pronounce medial and initial *i* as *e* or *ye*, and final *i* and *ī* as a German *ü*. In their mouths the sound of *u* approaches that of *ŏ* or *o*, while, on the other hand, *e* is pronounced like *i*, *ī* or *ĕi*, and *ō* is with difficulty distinguished from *ū*. See Bühler's *Detailed Report*, already quoted on p. 2, pp. 25, 26.

---

[1] I have altered the transliteration of this extract to make it agree with that employed in the following pages.

When competent observers have drawn attention to the indefinite character of the vowel-scale in Bašgalī and Kāśmīrī, it will be readily understood that the same state of affairs exists in the other Modern Paiśācī languages.

With regard to consonants, surds, whether aspirated or not, generally remain unchanged. There are, however, some special rules for particular languages.

When a word in V. or Kś. ends in an unaspirated surd consonant, the latter is always aspirated. Thus, final *k* > *kh*, final *c* > *ch*, final *ṭ* > *ṭh*, final *t* > *th*, and final *p* > *ph*. There are occasional instances of the same law elsewhere.

A palatal vowel or semi-vowel following a consonant often palatalizes it. This is the regular rule in Kś. Thus, in that language, where so situated,

k > *c* (so also in W.).
kh > *ch* [so also even without a palatal following, V. and W. (> *š*), Ś. (> *c*, *ž*)].
g > *j* (or in B., V., and G. *ž*, *š*, *č*).
ṭ > *c*.
ṭh > *ch*.
ḍ > *j*.
t > *č* (also in B. and V., and *čh* in W.).
th > *čh*.
d > *z* (also *j* in B., W., and Kh., and *ž* in B., Kh., and Ṡ.).

None of these languages have any sonant aspirates (*gh*, *jh*, *ḍh*, *dh*, or *bh*), except in one or two borrowed words. They are always disaspirated, and often further weakened. This is typical.

As in Shb., cerebral and dental mutes appear to be interchangeable. So far as I can ascertain, in all the languages except Kś. (which is strongly Sanskritized), P. (which is subject to the influence of its neighbour Pš.), and to a less extent the semi-Indian Gār. and M., there is no real distinction between these two classes of mutes, and there is only one class, as in Eranian—a semi-cerebral. The available materials were all collected by persons educated according to Indian sound-ideas, and in recording these semi-cerebral sounds they came under the influence of the personal equation. To some these sounds appeared to be cerebrals, and were recorded as such; and to others they appeared to be dentals, and were recorded as such. I have in my possession two closely-agreeing versions of the parable of the Prodigal Son, recorded in Gilgit Š. by two independent observers. Identical words occurring in each are quite frequently recorded with cerebral letters by one and with dental letters by the other. This was not due to carelessness, for in other respects the texts were most carefully written. In the following pages cerebrals and dentals have been written as they were found in the materials supplied, but it should be remembered that in most of the languages it is very doubtful if there is any distinction at all. Cerebrals are entirely ignored both by General Biddulph and by Dr. Leitner in their accounts of these languages.

In V., Š., and M., when the *k*-suffix comes between two vowels it is weakened to *-g-*, and in Kh. it is further weakened to *-γ-*. In one instance (K. *gro* < *krōḍa*) *kr* > *gr*.

The letter *k* is sometimes elided at the beginning of a word.

Kh usually remains unchanged, except in Kāfir, where it is disaspirated. When final, in V., it of course remains unchanged.

The letter *c* is sometimes changed to the corresponding affricata *č*, and in Kāfir is liable to be further weakened to *š* and *ž*.

In Kh. medial *t* regularly becomes *r*, and, as this occurs in the third person singular of verbs, the change is very frequent. A final *t* is often apocopated in the other languages, but not in Kh.

The letter *p* follows the Indian custom in the Eastern languages, and becomes *b* or *w*. In Kāfir *p* sometimes becomes *k* before *t* or *č*.

We have seen that in Kś. *ṭh* is liable to be palatalized to *ch*. In Gār. and M., on the other hand, *c* or *ch* becomes *ṭh* in words of Š. origin. When *ch* is derived from *kh*, it is sometimes further weakened to *ś* or *ź* in Kāfir.

As regards sonant letters, they, too, are often retained, but examples are wanting for several medial letters. Initial *g* usually remains *g*, but, as in Eranian, in the Kāfir group there is a tendency to change it to *ź*, *ś*, or *č*.

Initial *j* and *z* are usually unchanged, but *ḍ* (medial) becomes *ṛ* or *r*.

The letter *d* usually remains unchanged, but in Kh. and Kāfir languages it is liable to become *j* under the influence of a following *i*. In such cases, in Kāfir, it is sometimes further changed to *z* or *ź*. In V., *d*, whether initial or medial, regularly becomes *l*. The same change occasionally occurs elsewhere. This is a regular East Eranian change. Cf. the Kś. change of *l* to *j*. I have not found any instance of the Paiś. change to *t*.

In Š. *δ* becomes *θ* or *t*. Compare the change of *dh* in C.-Paiś. In G. it becomes *θl*, and occasionally *l* elsewhere. The intermediate form *θl* is instructive.

When *bh*, according to the general rule, is disaspirated, it sometimes becomes *b* in the Eastern languages; but this letter is usually vocalized to *ō* or dropped.

Nasals, as a rule, are well preserved. In V. and Š. (and also once in B.) *ṅg* becomes *g*. Usually it remains as *ng* or becomes *n*. The palatal nasal *ñ* alone shows a tendency to disappear. The dental *n* generally remains unchanged, but in the West there is a strong tendency to cerebralize it, when medial or final, to *ṇ*, and thence to change it to *ṛ̃* or *ṛ*. *M* is very rarely changed to *mb* or *b*. In Kś. and V. it is elided in the word *kumāra-*.

The letter *y* is sometimes retained, as in non-Persian Eranian, but is more generally vocalized to *i* or *e*.

The letter *r* undergoes many important changes, and here it will be necessary to consider the letter not only when it is standing alone, but also when it is in combination with other consonants. It is often preserved unchanged, though in the Kāfir dialects it frequently changes to *r*, whether an *n* or *t* or *d* follows it or not.

In quite a number of cases it shows an extraordinary readiness to become a palatal letter. This mainly occurs in Š., but is also found elsewhere. Thus in B *r* and *ž* are occasionally interchangeable; in Š. *r* > *ž* or *j*, and *jr* > *ž*; *tr* and *θr* > *c* in Š., Gār., and M. (so in Ghalcah), > *ch* in V., > *š* in P., Š., and M., and > *ž* in Š.; *str* > *tr* in Kś., > *c* or *čh* in Š., and > *š* in G., which is sharpened to *s* in Gār.; *dr* > *ž* in B., and Š., and *z* in V.; *br* > *jr* or *ž* in Š., > *ž* in M., and > *j* in Gār. With these we may compare the facts that in many Indian languages (and also in Kś., Gār., and M.) *tr* often becomes (*ṭ*)*ṭ* or (*ṭ*)*ṭh*, and that in Modern Paiśācī *ṭh* and *c*, *ch*, are often interchanged. We may also compare the Kś. change of *l* followed by a palatal vowel or semivowel to *j*. It is noteworthy that in the Tibetan of Bāltistān, immediately to the east of the Š. area, *r* sometimes apparently becomes *š*. This tends to show that the palatalization of *r* was a peculiarity of the language spoken over the whole of this country before it was occupied by speakers of Paiśācī or Tibetan.

We have said that *r*, standing alone, often remains unchanged. It also usually remains unchanged in the following: *gr*, *tr*, *ndr*, *pr*, *br* (Kāfir and Kh.), *štr*, *str* (K.). *Kr* becomes *kṛ* in K., and *r* > *l* in the following: *gr* > *l* (once in M.); *tr* also > *θl*, *ṭhl*, *lt* or *hl* (in P. and G.); *dr* > *l* (once in M.); *br* > *bl*, *l* (P. and G); *str* > *šl*, *hl* (P.). There is no example of the letter *r*, standing by itself, becoming *l*.

In the Kāfir languages, and also to a less extent elsewhere, *r*, whether medial or final, is very often elided. This occurs so frequently that it may be taken as typical of the whole family of languages. The only members in which I have not noticed it are Kh. and Kś.

Besides the above-mentioned compounds, the following instances occur of original compounds in which *r* is a final member. We have seen that *tr* is usually either preserved or palatalized. In one case, in B., it is changed to *ṭr*, which is probably due only to the personal equation of the original scribe (see above).[1] In Kś. Gār. and M., the languages most under Indian influence, it is liable to become *ṭ* or *ṭh*. The G. and P. changes to *θl*, *ṭhl*, *hl*, and *lt*, above quoted, are also noteworthy. Av. *θr* closely follows *tr*. It becomes *r* in Kh. and *ṛ* in W., while in the word for 'brother' it is almost everywhere elided. *Pr*, when initial, is preserved except in V., where it becomes *p*. *Br* occasionally becomes *b*, *w*, or *m*, especially in the East. The only Western example is V. *way-eh*, a brother. Although generally preserved, *štr* is rarely changed to *χ* or *k*. The Indian compound *ṣṭr* follows Indian analogies, and is represented by (*ṭ*)*ṭh* or (*ṭ*)*ṭ*.

-In compounds of which *r* is the first member, there is (as in Shb.) a strong tendency to transfer the *r* to a preceding consonant. Thus, *karṇa* > K. *krō̃*, *parṇa* > Kh. *pron*, *karma* > Š. *krom*, *dīrgha* > K. *drīga*, and so on. Most often, however, the *r* is elided. Thus, *rṇ* generally becomes *ṇ* or *n* in the East, and *˜ṛ*, *ṛ˜*, *˜*, or *r*, in the West. The compound *rt* follows the Eranian Pš. in becoming *ṛ*, and so does *rd* in P. and G. In K. and Kh. *rd* remains unchanged, but elsewhere the *r* is dropped and *d* remains. *Rṣ* > *š* or *s*, and *ršt* > *št* or *t* in the East, and *šṭ*, *ṭ*, *š*, or *č* in the West. As usual, we need not lay any stress on the distinction between *ṭ* and *t*.

4114

The letter *l* usually remains unchanged, but is now and then changed to *ṛ* or *r*. In Kś. it becomes *j* when followed by a palatal vowel or semivowel.

The treatment of *v* is uncertain. Sometimes it is retained as *v* or *w*, and sometimes it becomes *b* or *m*. In V. the resultant *b* is twice hardened to *p* (cf. C.-Paiś). When medial, *v* is very frequently changed to a labial vowel.

Except in B., V., P., and Kś., the sibilants Indian *ś* and

---

[1] Compare, however, the Sindhī change of *tr* to *ṭr*, and the Vrācaḍa Apabhraṁśa change of initial *t* to *ṭ*.

Eranian *š* are both represented by *š*. In one dialect of P. it is regularly changed to χ (Cf. Pš. $\acute{\chi}$), and this change is also observable in Kś., in which *š*, the suffix of the second person singular, has become *kh*. In B. and V., while *š* is sometimes retained, both *ś* and *š* equally often appear as *c*, *č*, *ž*, or even *s*. The change to *s* also occurs sporadically elsewhere. In Kś. an Indian *ś* is regularly represented by *h*.

The Indian *ṣ* usually also appears as *š*, but in Kś., when uncompounded, it appears as *h*. Indian or Eranian *s* generally remains unchanged, but in the Kāfir group it becomes *š* when followed by a palatal vowel. In Kś. and Š. it sometimes becomes *h*.

The letter *h* is generally retained, but in Kś. the secondary *h*, corresponding to *ś* or *ṣ*, again reverts to *š* when followed by a palatal vowel or semivowel.

Turning to compound consonants (except those containing an *r*, which have been already dealt with), attention may again be drawn to the rareness of compensatory lengthening. The double *kk*, as a rule, becomes *k*, but in the only instance noted in Š. it becomes *nk*. The frequent compound *kṣ* is generally represented by *c* in the West, and by *ch* in the East. In G. it is further changed to *ṭh*. In other languages there are also other secondary changes. Av. $\chi\check{s} > \check{s}$, except in Kh., where we have *ch*.

We have seen that in V. *v* sometimes becomes *p*. Similarly, in that language $cv > ps$.

A very typical change is that of *tm* to *t* (as in Shb. and sometimes in India). Only in Kś. do we have the usual Indian change to *p*. As already stated, in Kś. $ty > \check{c}$. Elsewhere it becomes *ṭ*, *t*, or *th*; never *c*, as in India. This change, together with the frequent preservation of *tr*, is quite typical of Mod. Paiś., and is foreign to Indian and Eranian.

Eranian θw becomes *t*, except in V., where, as in similar cases, we have *p* as the resultant.

The compound *dv* follows in the West the Indian and non-Persian Eranian in becoming *w* or *b*, but in the East, and occasionally elsewhere, it follows Persian Eranian and becomes *d*. Except in the Kāfir languages, *nt* generally becomes *nd*; but in Gār. and M. it is preserved in the present participle, and in Kś. in the same form it becomes *n*. In Kāfir, *nt* > *tt*, or *t*.[1] The change to *n* is both Indian and Eranian.

The change of *pt* to *t* is the general one. The custom of Persian dialects (as distinguished from standard Prs.) and of most Indian languages is followed. B. and V. change it, in one word, to *kt* and to *kč* respectively.

As regards compounds with sibilants, *ṣk* becomes *kh* in Kś., and *c* in Kh. For the latter we may compare Av. *šk* > Pš. *c*.

The compound *št* generally survives, though it sometimes becomes *χ* or *k*. So, in the Kāfir group, Indian *ṣṭ* is represented by *šṭ* or *št* (V. has once *st*); but in Š. it usually becomes *čh*, *š*, or *ž—t* (cf. Paiś. *kasaṭa*), and in the other languages, on the Indian frontier, it becomes (*ṭ*)*ṭh*, (*ṭ*)*ṭ*, in the Indian fashion. In the Kāfir group *st* becomes again *št* (with one occurrence, again, of *st* in V.). In the East we have the Indian change to (*t*)*th*, (*t*)*t*. In P., G., K., and Kh., the *st* is preserved. In one instance—in P.—*st* has become *r*.

In the Kāfir group the resultant *št*, in all the above changes, is liable to a further secondary change to (*s*)*s*—a development which is also common in Eranian.

The compounds *štr*, *ṣṭr*, and *str* have been dealt with under the head *r*. They closely follow the foregoing.

It will be observed that, except in the East, where the languages have come under Indian influence, the tendency is to preserve a sibilant plus dental under the form *št* or *st*. This is Eranian, not Indian.

Forms in which *p* is the second member are Indian *ṣp* and Eranian *sp*. Both are treated in the same manner, following Eranian, and not Indian, analogies. The latter generally, and the former always, becomes *š*, which may further become *č* or *h*. In B. and Š., however, *sp* is retained, with a slight change, as *šp*.

---

[1] Note the typical change of *santi* to Kāfir *ašt*. The group *nt* > *t*. Medial *a* has disappeared, and a prothetic *a* added before the compounded *št* (< *st*).

The treatment of *sm* by V. and Kh. is worthy of special notice. It is changed in Kh. to *sp*., and in V. is either retained or further weakened to *s*.

The compounds *śy* and *sy* are treated as we might expect, the sibilant in each case being palatalized in various ways. *Śl* > *hl*, and the *v* of *sva* is changed to a vowel.

The compound *hv* becomes *(b)bh* on the Indian frontier, and *b* or *p* elsewhere. The change to *p* occurs in W. There is no instance noted of the compound in V., where we should expect a similar result.

Retention of Surds and Hardening of Sonants.—It will be remembered that the retention of surds and sonants is a prominent feature in Hēmacandra's Paiśācī, and that the hardening of sonants is typical of Vararuci's Paiśāci and of Cūlikā-Paiśācikā. In Hēmacandra's Paiś., moreover, *d* > *t*. With one exception, all these are extremely frequent in the Modern Paiśācī languages. We have instances of the retention of *k*, *kh* (disaspirated), *g* (only initial; no examples of non-initial), *ṭ*, *ḍ* (as *ṛ*), *t*, *d*, *dh*, *p*, and *b*. We have also instances of the change of *g* > *k*, and *b* > *p*. I have not come across any instances of *d* > *t*, but there are good examples of the change of $\delta > \theta$. V., which more often agrees with C.-Paiś. than do the others, hardens *dv* to *t* in the word *tar-ekh*, a house. The various indexes to Part II. give the words of each language separately, and will enable the student to check these statements.

CHAPTER IV

NOMINAL SUFFIXES

k, kh, g, γ, ng, h

The termination *k*, which occurs both in Eranian and in Indian, is well known. It appears in the Ghalcah dialects under the forms of *k* or *g* and (in Yd.) (*o*)*h*, used both with substantives and with adjectives. It also occurs in the Wkh. infinitive, as well as in the Ōrmurī (Eranian) infinitive, in the original form of *k*, while in the Balōcī infinitive it becomes *g*. It is frequent as a suffix added to Mod. Paiś. nouns, and appears in several languages (viz., V., P., K., Kh., and Š.) as the suffix of the infinitive. In V., Š., and M. it is also (under the form *g* between vowels) used as a suffix of the past participle, while in P. the same participle retains the *k*. In one form of the present participle in B. it becomes *g*, but in the Kh. present participle it remains unchanged. It is not used as an infinitive suffix at the present day in any Indian language, though traces of it appear in the long *ā* of the Hindī infinitive and similar forms. As regards the infinitive, we may sum up the state of affairs by saying that the letter *k* survives in certain Eastern Eranian languages and in certain Modern Paiśācī languages, but not in any Indian one.

It is a phonetic law of Kś. that when a word ends in a surd consonant, that consonant must be aspirated. It therefore follows that in this language the suffix *k* takes the form of *kh*. There are sporadic traces of the same law in other languages of the family, and it is applied with some consistency in V.

We have seen that in Eastern Eranian this suffix takes the forms *k*, *g*, and (*o*)*h*. In Modern Paiśācī I take the following terminations as derived from it—*k*, *kh*, *g*, *γ*, *ng*,[1] and *h*. The following are examples :

k.—This is frequent in K. There are also occasional instances in B., W., and P.

B. *as-ke*, he.
K. *gardō-k*, ass. Cf. *gurdō-γ*, below.
P. *paš-k-in* (double suffix), behind.
K. *pachĭy-ck*, bird. Cf. *n*-suffix below.
K. *phūš-ak*, P. *pīšō-ṇḍ-ik*, *pīšō-ṇ-ak*, cat (double suffix in P.).
K. *ga-k*, cow. Cf. *ṭh* suffix below.
B. *jū*, *ju-k*, daughter.
K. *pūš-ik*, flower.
W. *coṛo-k*, hair.
K. *mastr-uk*, P. *maiy-ik*, moon. Cf. *kh* below.
K. *u-k*, water. Cf. V. *āv-eh*, Kh. *ū-γ*.
P. *han-īk*, struck, and so all past participles in P.
V. *pesumti-n-ik*, P. *han-īk*, K. *ty-ek*, Kh. *d-ik*, Š. *šid oiki*, to strike, and so all infinitives in these languages.
Kh. *gan-ika*, taking, and so all present participles in Kh.

kh.—This occurs only in V. and Kś. The pronunciation of V. *kh* is unknown. It may be the spirant *χ*. Besides V. and Kś., in one word Kh. has *χ*, the spirant, as an alternative for *γ*.

Kh. *gurdō-χ* or *gurdō-γ*, ass. Cf. K. *gardō-k*.
V. *pši-kh*, cat. Cf. K. *phūš-ak*, P. *pīšō-ṇ-ak*.
V. *kiru-kh*, *keru-kh*, dog.
V. *an-ekh*, fire.
V. *war-ekh*, *tar-ekh*, house.
V. *mas-ekh*, moon.
V. *ištī-kh*, Kś. *tāru-kh*, star.
V. *isi-kh*, sun.
V. *luzu-kh*, tongue.

In Kś. every final *k* becomes *kh*. See p. 31 of my *Essays on Kāçmīrī Grammar* (also *J. A. S. B.*, lxvi. [1897], Part I., p. 183).

---

[1] In GIP. I^2, 308, a termination *ung* is mentioned, which seems to have a different origin.

g.—Cf. GIP. I^2, 63. Only sporadic instances except in B., V., Š., and M. In every case the *k* was originally intervocalic, and in most cases is so at the present day.

M. *ḍā*, *ḍā-g*, back.
P. *gō̃š*^{a}*-g* or *gōši-ng*, house.
V. *buṭ-og*, share. Cf. *ste*-suffix, and *n*-suffix.
V. *pesumti-ogo*, Š. *šid́-ĕgō*, M. *kuṭ-ag-il* (double suffix), struck. So for all past participles.
B. *vīn-an* or *vīn-ag-an*, striking, and so in all present participles in B.

In all these languages the termination is often dropped.

γ.—This occurs only in Kh.

Kh. *gurdō-γ*, or *gurdō-χ*, ass. Cf. K. *gardō-k*.
Kh. *ū-γ*, water. Cf. K. *u-k*, V. *āv-ch*. Cf. also Mj. *yau γā*.
Kh. *hato-γo*, *to-γo*, his. Cf. Pš. *ha-γ*^{a}, he.

ng.—This is most frequent in P. There is also an example in Kh.

P. *gō-lā-ng*, bull. Cf., however, Tibetan *glang*.
P. *šūṛi-ng*, dog.
Kh. *pŏ-ng*, foot.
P. *gōši-ng* or *gō̃š*^{a}*-g*, house.

h.—This occurs only in B. and V., and is evidently a weakening of *kh*.

V. *āv-ch*, water; cf. K. *u-k*, Kh. *ū-γ*. V. *ps-ch*, what?
B. *wez-ch*, a she-goat.

ste, stai, sta, sth^{a}*, st, sth, sā, s.*

This termination is extremely common in a variety of functions. It is used—

To form nouns substantive, including infinitives. Thus, B. *baṛ-este*, a share; K., Kh. *an-us*, a day; Š. *on-us*, a feast; B. *acūn-asth*, *acūn-asth*^{a}, or *acūn-aste*, to run; W. *viy-ūsta*, Š. *kut-iste*, or *kut-istā*, to strike (the Š. form is peculiar to the dialect of Ḍāh Hanū).

To form adjectives, including past participles. In these cases the termination is usually dropped when the adjective or participle is employed attributively. Thus B. *ī̃*, my, *ī̂-ste*, mine ; *lē mōc*, a good man ; *amū lē-st ai*, the house is good ; W. *bō-i*, *bō-sta*, good. W. *vin-ā*, *vin-asta*, or *vin-ista*, Kh. *pre-sta*, struck.

As a sign of case. In B. it appears under the forms *stai*, *ste*, *st*, *s*, as the sign of the genitive and of the ablative, the two shorter forms being generally, but not exclusively, employed for the former. They are frequently dropped. Thus, *manci-ēst*, *mancī-s*, or *mancī*, of a man ; *ušp-este*, of a horse ; *pištrak-stai*, from to-day ; *ništruk-ste*, from the first. In P., *stā* or *sā* (also frequently dropped) is a sign of the oblique form. Thus, *tāt-istā āntē*, to the father ; *lāy-*^{a}*sā paškin*, after the brother. It is even used with plural nouns, as in *dōstān-ista-m miltin*, with my friends. So also in Š. the agent case ends in *-se*. The K. genitive in *as*, *es* (*šā-as*, of a king ; *mōc-es*, of a man) perhaps belongs to this group.

As a verbal termination of the third person plural, it takes the form *stai*, *sto*, *st*, *ssī*. This is a distinct group, with a different derivation, though similar in form. It will be considered under the head of verbs.

The origin of the nominal suffix is very obscure. We are tempted to compare the Prs. verbs ending in *-istan*, which Darmesteter and Horn consider to be the infinitive of the root *as*, be (GIP. I^2, 142), but which Salemann (*ib.* I^1, 308) maintains to be of unknown etymology. We may also compare the Prs. *duru-st*, which Horn (551) derives from Av. *drva-+sti-* (cf. Av. *aγōsti-*), or (especially for the past participle) forms like Skr. *matta-*, Prs. *mast* ; Skr. *rāddha-*, Prs. *rāst*. It is possible that the *st* of the two last forms has been employed for other past participles by false analogy. The same participial termination is very common, both as *st* and as *ss*, in two of the Caspian Persian dialects (GIP. I^2, 363, 364). Thus Gīlakī, *dānista*, he knew ; *bi-šnavasta*, he heard ; *ba-nmāsta*, he showed ; *ba-farmāsta*, he ordered ; *būstch*, he was ; and Māzandarānī, *fašanastīma*, we spread out ; *ba-šnūssama*, I heard, and so on.

It may be suggested that in these modern Paiśāci languages this termination is possibly derived from *sat*, the present participle of the √*as*, be, with the very common syncope of the medial *a*. It will have been observed that in almost every case the suffix is joined very loosely to the nominal base, and can be omitted with little change of sense. Moreover, in more than one Indian language the present participle of the verb substantive is employed as a suffix of the ablative. A good example is the Bengali *haïtē*, which means 'from.' Similarly, in Kś. *sąndᵘ* the same present participle is used as the suffix of the genitive.

št, šṭ, ṭh, ṭ.

These may be connected with *stc*, or we may refer them to the Wkh. plural suffix *išt*, and the adjectival suffix *išt* found in Prs. dialects. See GIP. I², 314, 182, 211. The latter is probably connected with the Skr. *-iṣṇu-*. Examples are:

Kh. *pru-šṭa*, before; V. *že-št*, a bull.
V. *gū-ṭh*, cow.; Gār. *bīra-ṭh*, a goat.
G. *kham-ta*, ear; *čumu-ṭa*, hair; *šau-ṭa*, head (but B. *šei*).

The distribution of these three suffixes will be noted. *Ṭa* occurs only in G. It and *ṭh* may be identical with Skr. *-ṭa-*, Pr. *-ḍa-*, and in that case these two should be grouped with the *ṛ, ṇ, r, l* suffixes below.

n, m.

The suffix *n* has many possible derivations. We may refer it to the Skr. *-ana-*, or we may compare it with O. Prs. *-aina-*, Av. *-aēna-*, Prs. *-īn*. I think it can most easily be connected with the Phl. *-(i)šn*, which becomes *-(i)šn* or *-(i)šm* in Prs. dialects (GIP. I², 182). In Ghalcah *šm*>*m* (*ib.* 306). In Kurd, Av. *pāšna*>*pānī* (Gray, 923). This derivation enables us to group *n* and *m* together.

n.—P. *paš-k-in*, behind (double suffix); Gār. *pašī-n*, bird; G. *iči-n*, eye; Kh. *χata-n*, a house; W. *maṭ-ini*, a share; Kh. *ligi-ni*, tongue; V. *ip-in*, one (see numerals). The *n* of K. *hāndūn*, house, is different. Cf. Prs. *andarūn*. In the words for 'bird' and 'eye,' the *n* may be a part of the original base, but this is hardly likely, when we compare the corresponding words in other cognate languages. See Vocabulary.

m.—G. *puda-mi*, before; Kh. *sōr-m*, gold; V. *let-em*, tooth.

ṛ, *ṇ*, *r*, *l*.

This may be compared with the Prakrit suffixes *-ḍa-*, *-illa-*. The *l*-suffix appears in all M. past participles, and is evidently connected with this Prakrit termination, and does not seem to have anything to do with the *l* of the Paštō past participle. It is added *after* a *k*-suffix, and the whole double suffix may be dropped at pleasure. At the same time, in B. *rīn-ag-an* or *rīn-an*, striking, the *k*-suffix has been inserted between the root and the participial termination.

ṛ, *r*, *ṇ*.—G. *kōš-aṛ*, shoe.

Gār. *pīšī-r*, P. *pīšō-ṇ-ak* or *pīšō ṇḍ-ik* (double suffix), a cat. (*Ṇ* and *ṇḍ* are interchangeable.)

B. *mach-ku-ṛ* (double suffix), a man.

B. *nazu-r*, *nasu-r*, K. *natcu-r*, Kh. *nas-kū r* (double suffix), M. *nathū r*, Gār. *nōzō-r*, a nose.

l.—P. *gō-lā-ng* (double suffix), Š. *gō-lō*, a bull. Here the *l*-suffix seems to indicate the masculine gender. Cf., however, Tibetan *glang*.

V. *es-le*, he.

V. *wezi-l*, a shoe.

M. *gẹ̄-lā*, singing (doubtful).

M. *kuṭa* or *kuṭa-gi-l*, struck. So for all past participles.

Note how frequently this suffix is used in association with the *k*-suffix.

CHAPTER V

DECLENSION OF SUBSTANTIVES

Number.

In most of the Modern Paiśācī languages plurality is not expressed unless the context requires it. The following terminations have been noted :

B., P., Kh., *-ān*, K. *-an*, *-en*, Gār. *-āl*.
V. *-ō*, *ā̀*, K. *-an*.

These can all be referred to the Eranian Genitive Plural *-ānām*, Prs. *-ān*, Gīlakī *-ān*, *-ōn*, Kāśānī, *-ōn*.

K. *-ai*, Š, *-ē*, M. *-a*.

Cf. Phl. *-īhā*, Prs. *-hā*, Kāśānī *-ā*. Or the M. *-a* may be compared with the Pś. -^{a} (Eranian *-ah*, Av. *-ō*, Skr. *-as*).

In Kś. the plural of masculine *a*-bases is the same as the singular. That of masculine *i*-bases ends in -^{i}, and that of feminine bases generally in *-e*. With the last we may compare the Pś. *-e* (Eranian *-yah*, Av. *yō*, Skr. *-yas*).

Besides the above terminations, nouns of multitude are often added to give the idea of plurality. Such are B. *-kile*, W. *-kele*, V. *-kil*, *-kili*, G. *-gila*, and (possibly) P. *-lā*, with all of which we may compare the Eranian Šg. *-gala*. Other similar words are: W. *eccu-* (prefixed), G. *-nam*, and K. *-chik*, all of which mean 'many.'

Case.

Cases are formed by the following suffixes and prefixes. There are also many others.

CASE SUFFIXES AND PREFIXES.

NOTE.—Suffixes are indicated by a hyphen preceding the word; thus, *-tā̃*. Prefixes are indicated by a hyphen following; thus, *bā-*.

	Obl. Form, Sing.	Agent when different from Obl. Form.	To, for.	From.	Of.	In.
B.	*-ē*	—	*-tā̃, -kĕ*	*-tā̃, -ste*	*-ō* *-ste, -s*	*bā-*
W.	*-ō*	—	*-ka, -ketī*	*-kē̃, -kane,* *-bē̃*	*-ba*	*-ī̃*
V.	?	—	*tu-,* *-pa, -panē*	*-pa,* *-panea*	*-ūri,* *-wak*	*-munj*
P.	*-stā,* *-sā*	—	*-āntē*	*-udai, -tē*	*-s*	*-kucā*
G.	*-a*	*-e*	*-ke*	*-perena*	*-na*	*-e*
K.	*-as*	—	*-hātia*	*-pi*	*-as*	*-ona*
Kh.	*-ō*	?	*-te*	*-sar*	*-ō*	*-ī, -ā*
Ṡ.	*-ē*	*-sē*	*-te*	*-jō, žō,* *-rō*	*-ai, -s*	*-rō* *-rā, -žā*
Kś.	*-as*, -^{i}, *-i*	*-an*, -^{i}, *-i*	*-kuut*^{u}, *-pučhy, -as*	*-peṭh*^{a} *-andr*^{a}	*-sand*^{u}, *-uk*^{u}, *-un*^{u}	*-manz,* *-keth,* *-andar,* (on) *-peṭh*
Gār.	?	—	*-ka*	*-mā̆*	*-ā̃*	*-mē̃*
M.	*-a*	?	*-gai*	*-na*	*-ā̃*	*-maz*

General Remarks.—The case of the agent is almost always identical with the oblique form. It is the case of the subject of the past tenses of transitive verbs. In Ṡ., however, the agent case is used for the subject of a transitive verb in any tense (compare the neighbouring Tibetan), even the present. In some dialects of Ṡ. there are two terminations of the agent case. One, *-ī*, *-ayā*, is used when the verb is in a tense formed from the past participle, and the other, *-sē* or *-sā*, when the verb is in any other tense.

The ablative suffix is often a secondary form derived from some other case-suffix. Thus, in W. *-kẽ̄* and *-ka-ne* are locatives of *-ka*, and *-bẽ̄* is the locative of *-ba*. In V. *-panea* is derived from *-panē*. In Kś. *-peṭh*^a and *-andr*^a are derived from *-peṭh* and *-andar* respectively, and Gār. *-mā̃* and *-mẽ̄* are respectively the ablative and locative of the same base. Finally, we may compare G. *-pere-na*, which is evidently itself a genitive. As in Indian languages, some of the dative suffixes are also plainly locatives of genitive suffixes.

The Modern Paiśācī noun shares with that of Indian languages and with that of the non-Prs. Eranian languages an oblique form. In P. and perhaps K. this is formed by the addition of the *st*-suffix (see nominal suffixes). The oblique form of Kś. is of purely Indian origin. The *-as* is derived from the old genitive of *a*-bases, and the *-*^i of masculine *-i*-bases and the *-i* of feminine bases are of similar origin. All the other oblique forms given above are vocalic terminations. We have *-a*, *-ē*, or *-ō*, which may be compared with the Indian oblique terminations, or with the *-a*, *-ī̆*, *-e*, or *-ō* of Caspian Prs. Professor Geiger (GIP. I², 358) derives the forms in *-a* from an old instrumental, those in *-ī̆* and *-e* from an old locative or genitive, and those in *-ō* from a substantival termination to which the post-position *ā* has been attached.

The oblique plural forms are not given in the above table, as they contain nothing distinctive. They are B. *-ān*, *-ōn*; W. *-ā̂*; V. *-ō̆*; P. *-ān*; G. *-à*; K. *-an*, *-en*; Kh. *-ān*; Š. *-o*; Kś. *-n*; Gār., and M. *-a*. All these may be either Eranian or Indian. There are numerous analogies in both branches of the Aryan tongue.

We may class the remaining suffixes as follows :

1. (*a*) Genitive—B. and Kh. -*ō*, Ṡ. -*ai*, Gār. and M. -*ā*.
   (*b*) Locative—W. -*ẽ̄*, G. -*e*, K. -*o*(-*na*), Kh. -*ī*, -*ā*.
   (*a*) Agent—Š. -*sē*.
   (*b*) Ablative—B. -*ste*.
   (*c*) Genitive—B. -*ste*, -*s*, P. -*s*, K. -*as*, Š. -*s*.

These are each the same as some oblique form singular. The B., P., K., and Š. *s*-terminations are doubtful. They may be remains of old Aryan genitives in -*si̯a*, Av. -*hya*, Skr. -*sya*. The Kś. dative suffix -*as* has certainly this origin.

2. (*a*) Dative—B. -*kē*, W. -*ka*, -*ke*(-*tī*), G. -*ke*, Gār. -*ka*, M. -*gai*.
   (*b*) Ablative—W. -*kẽ̄*, -*ka*(-*ne*).
   (*c*) Genitive—V. (-*wa*)-*k*.

This is the well-known Indian suffix (< *kr̥ta*-). I do not know of its occurrence, as a case-sign, in Eranian.

3. (*a*) Dative—B. -*tẵ*, W. (-*ke*)-*tī*, V. *tu*-, P. (-*ān*)-*tē*, Kh. and Ṡ. -*te*.
   (*b*) Ablative—B. -*tā*.

We may compare this with the Pš. -*ta*, which Trumpp and Geiger (GIP. I², 215) consider to be of Indian origin (*cf.* Hindī -*tẽ̀*), and which Darmesteter (*Chants Populaires des Afghans*, lxxiv.) identifies with the Prs. *tā*. The fact that V. employs the word as a prefix is in favour of the latter derivation for V. at least.

4. (*a*) Dative—V. (-*pa*)-*nē*.
   (*b*) Ablative—W. (-*ka*)-*ne*, V. (-*pa*)-*neá*, G. (-*pere*)-*na*, M. -*na*.
   (*c*) Genitive—G. -*na*.
   (*d*) Locative—K. (-*o*)-*na*.

We may compare this with the Pš. ablative suffix -*na*, or with the common Indian case-suffix -*nā*, -*nũ̄*, etc.

5. (*a*) Dative—V. -*pa*, -*pa*(-*nē*).
   (*b*) Ablative—W. -*bẽ̄*, V. -*pa*, -*pa*(-*nea*), G. -*pe*(-*re*-*na*), K. -*pi*.
   (*c*) Genitive—W. -*ba*.
   (*d*) Locative—B. *bā*-.

We may compare these with the Pš. locative prefix *pa*-, and with the Caspian dative **prefix** *ba-*, both corresponding to the Av. and Skr. *upa*.

6. (*a*) Ablative—Gār. *mã̄*.
   (*b*) Locative—V. *-munj*, Kś. *-manz*, Gār. *-mẽ̄*, M. *-maz*.

With the V., Kś., and M. forms compare the Av. *maiδyąna-*, middle, Pš. *miyanǰ*. The Gār. forms are Indian.

7. (*a*) Ablative—G. (*-pe*)*-re*(*-na*), Kh. (*-s*)*-ar*, Š. *-jō*, *-žō*, *-rō*.
   (*b*) Genitive—V. (*-ū*)*-ri*.
   (*c*) Locative—Š. *-žā*, *-rō*, *-rā*.

The various Š. forms are dialectic variations. In this language, *j*, *jr*, *ž*, and *r* are dialectically interchangeable. The original form in Š. is plainly *-rō*. *Cf.* Prs. *-rā*, Old Prs. *rādiy*. It survives in Ghalcah under the form *-r*. If we do not wish to connect *-žō*, *-jō*, with *-rō*, as the phonetic change is an unexpected one, we can compare with the two former Av. *haca*, Prs. *az-*, Caspian Prs. *-jā*. But in this case we shall have to assume that in the different Š. dialects different post-positions are employed for the same case. As to the phonetic change, compare Gilgit Š. *rō*, Drās Š. *žō*, he, and B. *rāṛā* or *žaṛṛ*, noise. Lahndā, of the Western Pañjāb, shows many signs of Paiś. influence. We may therefore also compare the Mūltānī L. *dhī*, daughter, pl. (quite irregular) *dhīrī*, with Š. *dī*, obl. sing. *dīj-*.

8. The Kś. dative *-kyut*^{u} (for *-kit*^{u}) and genitives *-sąnd*^{u}; *-uk*^{u}, *-un*^{u}, are purely Indian. *Andar* is, of course, Prs. Of *-puċhy*, *-kèth* (or *-kyath*), and *-peṭh* (or *-pyaṭh*), the origin is uncertain. So also the P. ablative *-udai*, and locative *-kucā*. Kś. *peṭh* may be < Av. *paršti*, Skr. *pr̥ṣṭha-* (see Part II., § 188). K. dative *-hātia* is probably connected with *hasta-*. The Kś. *kyut*^{u} is an adjective, and agrees in gender with the direct object. It and *kyath* (for *kati*) must ultimately be referred to some case or cases of *kr̥ta-*.

CHAPTER VI

ADJECTIVES

With the exception of the numerals, adjectives call for few remarks. Gender is very irregularly observed, the masculine being (except in Kś.) often used for the feminine. Indeed, the only adjectives which I have noted as ever taking feminine forms are those ending in *ā* or *ō*, and those ending in one of the liquids *l*, *m*, *n*, *r*. We have not, however, got sufficient materials for forming general rules. In Kāśmīrī, which, in this respect, is thoroughly under the influence of the neighbouring Sanskritic languages, the system of gender is in full swing. See my grammar. The feminine termination of adjectives is almost always *ī*.

Comparison is carried out in the Indian fashion, the object with which comparison is made being put in the ablative case.

The numerals are shown on p. 37.

General Remarks.—By a phonetic law of these languages which is constantly recurring, *tr* is interchangeable with *c*. A good example is Ś. *trē* or *cē*, three. A similar change occurs in the Ghalcah languages. Compare W. *pötr*, Sq. *pöč*, a son. *Tr* in these cases represents an Avesta *θr*, as in *puθra-*, a son. The numbers for 'fifty' and 'one hundred' are only given to show that these languages count on a vigesimal system, a system which is also employed by the Ghalcah Yüdγā. In a few instances words such as *panjā*, *sad*, and *šal*, the words are borrowed from other languages, but in most the vigesimal system is self-evident: The employment by Yüdγā is probably not Eranian, as the

	B.]	W.	V.	P.	G.	K.	Kh.	Š.	Kś.	Gār.	M.
1.	ē, ev	ī, ek	ipin, attege	ī	yak	ek	ī	ek	akh	ū, ak	ak
2.	diu, du	du	lūe	dō	dū	dū	iū	dū, dü	z^{a}h	dū	dū
3.	treh	trē	chī	hl^{a}, hlē	θlē	treh	troi	trē, trā, cē	treh̊	ṭhā	cā
4.	što	štā	cipū	cūr	čūr	cau	cōr	cār, corr	čōr	cōr	saūr
5.	puc	pūc	uc	panj	panč	pōnj	pōnj	puš, poĭ, pūš	pūnč	panj	pā̃z
6.	šo	šū	ušū	š^{a}, χē	šoh	šōh	choi	šah	ṣah	šō	šoh
7.	sut	sōt	sete	sat	sat	sat	sot	sat, sath	sath	sat	sāt
8.	ošṭ	ošṭ	aste	ašṭ, aχt	ašṭ	ašṭ	ošt	ačh, ažat, aš, ath, ašṭ	aiṭh	aṭh	āṭh
9.	noh	nū	nūh	nō	nūḥ	nōḥ	neoh	nau, noa, nü	nav	num	naụ̃
10.	dič	dōš	leze	dē	daš	daš	još	dūī, dūš, deii	dah	daš	daš
20.	viči	vīšī	zū	wöst	išī	bišī	bišr	bēh, bižā, bī	wuh	bīš	bīš
50.	diu vičū dič	du vīšē dōš	lejjibeč	panjū, pinjā	dū iš o daš	dū bišī daš	jū bišr još	dū bio-ga dūī	pančūh	daš o dū bīš	daš o dū bīš
100.	puc vičī	pūc vīšī	oceg-zū	sad	paišī	pōnj bišī	šōr	šal, šō	hath	panj bīš	šal

other Ghalcah languages use a decimal system. Burušaskī employs the vigesimal system.

It will be noticed that there is great uncertainty as to the use of dental and cerebral letters. See the remarks under the head of phonetics.

B. and W. change initial *c* into *š*. Thus B. *što*, W. *štā*, Av. *caθwārō*, four. V. in the same word hardens *θw* to *p*. B. also represents Indian *ś* by *č* when not initial. V. represents it by *z*. Thus, B. *dič*, V. *leze*, Skr. *daśa-*, ten; B. *viči*, V. (*vi*)*zū*, Skr. *viṁśati-*, twenty.

W., like B., changes initial *c* to *š*. On the other hand, it retains Indian *ś* under the form of *š*.

V., in *chī*, three, changes *tr* to *ch*, not *c*. This language drops *-tr* when medial, as in B. *piṭr*, V. *piẽ*, a son. It also changes *d* to *l*, as in *lūe*, two, *leze*, ten. Compare Munjānī (Ghalcah) *lü*, two, Yüdγā *los*, ten. A similar change also occurs in Pš. I have already pointed out how *θw* is hardened to *p* in this dialect. An initial *p* is dropped in *uc* (? for *wuc*), five.

P. changes *θr* to *ṭhl*, which G. closely follows. When *ṭhl* is initial, the *ṭ* is dropped. Examples are Avesta *puθra-*, P. *puṭhlē*, G. *pult* (with metathesis of *θl*, and loss of aspiration), a son; Av. *θrāyō*, P. *hlē*, G. *θlē*, three. A final Indian *ś* becomes *h*, and is then dropped, so that we have *dē*, ten.

Regarding G. *θlē*, see above. A *c* is hardened to *č* in *čūr* (Av. *caθwārō*, the *w* being preserved under the form of *ū*), four, and *panč*, five. Kāśmīrī has nearly the same words for these numbers. An initial *v* has been dropped in *išī*, for *višī*, twenty, compare V. *zū* for *vizū*. An Indian *ś* is retained under the form of *š*.

K. similarly retains Indian *ś*.

Kh. changes initial *d* to *j* in *jū*, two, and *još*, ten. With the former compare the Kāśmīrī $z^{a}h$, two, but *dah*, ten. The change to *j* is due to palatalization through a following palatal vowel. This is not in the Av. *dva*, but is in the Av. *baē*, the Shb. *duvi*, and the B. *diu*. In *bišr*, twenty, *t* has become *r*. So also in *šōr*, a hundred. This is a regular phonetic change in Kh. The form *šal* in M. shows that the course of development has been Skr. *śata-*, thence **śada* (cf. Prs. *ṣad*), thence M. *šal*, Kh. *šōr*.

Š. *dü*, like the Kh. *jū*, two, shows the influence of the original following *i*. In *puš*, *pũš*, five, a final *c* has become *š*, cf. the similar change of an initial *c* in B. and W. In *poĩ*, the *š* has been further weakened to *h*, and then elided. Š. and Kś. are the only languages which apparently follow the modern Indian fashion of aspirating the final *t* of the word for 'seven.' The aspiration is, however, due to the Kś. rule by which all final surds are aspirated. Compare the Shb. *nataro* (not *nattaro*) for *naptāraḥ*. The Skr. *aṣṭa-*, eight, has several representatives. *Ath* recalls the Shb. *aṭha*. *Ažat* on the other hand reminds one of the Paiśācī *kasaṭaṁ* for *kaṣṭaṁ*. With *ašṭ* we may compare the Yüdγā *ašcō*, remembering the liability of *tr* (*i.e.*, *ṭ*) to become *c*. There is also the Shb. *aṣṭau*. In the two remaining forms, the final *ṭ* has been dropped, and, in *ačh*, *š* has become *čh*, through *ch*. The most interesting point to note among these forms is that both the variants of this word which occur in Shb. are repeated in Š. The forms for 'ten' and 'twenty' show that a medial Indian *š* is either weakened to *h* and then liable to be dropped, or may be represented by *ž*, as we have also seen in the case of the number 'eight.'

Kś. always aspirates a final surd consonant. Hence, *akh*, one. *Ś* is changed to *h* in *dah*, ten; *wuh*, twenty; *hath*, a hundred. *Ṣah*, six, is only pandits' writing for *šah*.

Gār. represents Indian *tr* or the Av. *θr* by *ṭh*. As remarked above, the fact that the letter is cerebral is of small importance. Probably *th* would be the representation of the sound as written by another scribe. At the same time, the cerebralization, if it exists, is evidently due to the influence of the following *r*. In Kś. *ṭy* regularly becomes *c*, so that this *ṭy* would be the immediate term in the equation *try* > *c*, a fact which may be the origin of the more general equation given above, that *tr* > *c*. In the same way *ṭhy* would become *ch* of the V. *chī*. We may, therefore, group this *chī* as a form connected with Gār. *ṭhā*. I have no explanation as to how the aspiration arose. Gār. represents the Indian *ś* by *š*.

M. has the usual change of *tr* to *c*. As regards an original initial *c*, we have seen that B. and W. change it to *š*. M. goes a step farther, and dentalizes the *s*, so that the Avesta *caθwārō* is represented by *saūr*. The letter *j* or *c* is zetacized to *z* in *pãz*, five, after a nasal. The Kś. word is very similar. Indian *ś* is as usual represented by *š*.

I now proceed to deal with each numeral separately.

One.—The forms *ē*, *ev*, *ī*, and *ā* must all be compared with Eranian. Compare Avesta *aēvō*, Ghalcah *īv*, *ī*, etc. *Yak*, *ak*, *akh*, *ek*, may be either Eranian or Indian. I cannot certainly analyze the forms *ipiṇ* and *attege* The *ip-* of the former is probably the same as the Ghalcah *īv*. The other word seems to be *att-ege*. Compare *oc eg-zū*, five (-times) one-twenty, a hundred.

Two.—All the forms agree with Eranian. Compare Av. *dva*, *baē*. The varying forms have been dealt with above.

Three.—These also agree with Eranian. Av. *θrāyō*. Cf. Wkh. *trūi*, Mj. *šarai*, Yd. *šurōi*.

Four.—Also Eranian. Av. *caθwārō*. Shb. *cature*, like B. and W., follows Paiśācī in preserving the medial *t*. So also, however, all other Asōka inscriptions. Ghalcah has *čabür*, *čawur*, etc. Hence forms like *čōr*, etc. With V. *cipu*, cf. Ossetic *čippar*.

Five.—Also Eranian. Av. *panca*, Ghalcah *pānz*, *pinj*, etc.

Six.—Also Eranian. Av. *χšvaš*.

Seven.—This follows Indian. The Avesta has *hapta*. Skr. *sapta*. Regarding *sat* and *sath*, see above.

Eight.—Eranian or Indian; but the dialectic phonetic rules have come in, and the preservation of the conjunct *št* is distinctly Eranian.

Nine.—Eranian or Indian. Av. and Skr. *nava*. The forms of Gār. and M. change *v* to *m*. The form *num* looks as if an ordinal was used instead of a cardinal. The final *h* of B., V., G., K., Kh. points to Persian influence. See GIP. I^2, 114.

Ten.—Indian. Skr. *daśa.* There are changes under dialectic phonetic rules.

Twenty.—Again Indian, except P. *wöst*, and Kh. *bišr*, which are Eranian, cf. Ghalcah *vīst.* Kh. *bišr* is doubtful, owing to the presence of *š*, which looks Indian. For the change of $r < t$, cf. Kh. *šōr*, hundred.

Hundred.—G. *paĩšī* is a contraction of *panč išī*, five twenties.

CHAPTER VII

PRONOUNS

The first two personal pronouns are as follows:

	I.	My:	We.	Our.	Thou.	Thy.	You.	Your.
B.	*onč* or *ō̃č*	*ī̃*	*emâ*	*emā*	*tiu*, *tu*	*tu*	*šā*	*šā*
W.	*yē*	*ima*	*yema*	*yema*	*tu*	*to*	*vī*	*vīma*
V.	*unzū*	*um*, *endeš*	*asè*	*as*	*iyū*	*ī*, *itieš*	*miū*	*asēn*
P.	*ā*	*mēnā*	*hamā*	*hamā*	*t*^{a}, *tō*	*tēnā*	*hēmā*	*hēmā*
G.	*ā*	*ṃo*	*ama*	*amo*	*tu*	*to*	*mē*	*mē*
K.	*ū*	*mai*	*ābi*	*homa*	*tu*	*tai*	*ābi*	*mīmī*
Kh.	*awa*	*ma*	*ispa*	*ispa*	*tu*	*ta*	*pisa*	*pisa*
Š.	*mā*	*mei*	*beh*	*asei*	*tū*	*tei*, *θei*	*čoh*	*čei*
Kś.	*boh*	*myân*^{u}	*ạs*^{i}	*sân*^{u}	*č*^{a}*h*	*cyân*^{u}	*toh*^{i}, *twạh*^{i}	*tuhạnd*^{u}
Gār.	*ya*	*mā*	*mā*	*mō*	*tū*	*chā̃*	*thā*	*thō*
M.	*mā̃*	*me*	*bē*	*zā*	*tū*	*tē̃*	*tus*	*sā̃*

The following are the demonstrative pronouns (including pronouns of the third person) :

	HE.		THEY.	
	Nominative.	Oblique.	Nominative.	Oblique.
B.	*aske, inā, anī, izē*	*aske, anī, akī*	*amki, amgi, amná*	*amkī, amgī amgīān*
W.	*se*	*tašo, seõ*	*tē, aka*	*tẽ̆s, tẽ̆sa, akã̆*
V.	*sū, esle*	*sumiš, miš*	*mū*	*mišin*
P.	*ūs^{a}*	*ūtī, tī, hla*	*ūt^{a}*	*ūt^{a}, t^{a}*
G.	*se, ten, woi*	*asa, tasa*	*eme, teme*	*asu, tasu*
K.	*se, āsū, tara, ata*	*āsū, tū, tūse*	*šeteh, teh, šeli, eledrūs*	*šūsi, tūsi*
Kḫ.	*haiya, hes, hasa*	*hamu, horo, hatoγo, toγo*	*hamit, het, hatet*	*hamitan, hetan, hatetan*
S.	*ō, rō, anō*	*aise, rese, ane*	*ai, reh, aneh*	*aine, ainō, rene, renō, ane*
Kṣ́.	*suh, yih, huh*	*ta, yi, hu, a*	*tim, yim, hum*	*ti, timan, yiman, human*
Gār.	*ai, atā̃*	*ase, tasě*	*am, tam*	*ām, asō̃, tām tasō̃*
M.	*sōh*	*tasī̆*	*saī̆*	*sayā̆*

PRONOMINAL SUFFIXES.

(Only those forms which have been noted are shown.)

	I.	By me.	My.	To me.	We.	By us.	Thou.	By thee.	Thy.	To thee.	Ye.	By you.	Your.	To you.	He.	By him.	His.	To him.	They.	By them.	To them.
B.	*m*	*m*	*ī*	*m*	*md*	*miš*	*š*	*š*	*ū, cī*	*š*	*~r*	*~r*	—	—	*s*	*s*	*s, z*	*s*	*i*	*i*	—
W.	*m*	*m*	—	*m*	*miš*	*miš*	*š*	*š*	—	—	*ẽ*	*ẽ*	—	—	*s*	*s*	*s, š*	—	*t*	*t*	—
V.	*m*	*m*	—	—	*miš*	*mšo*	*š*	*šo*	—	—	*nc*	*nc*	—	—	—	—	*š*	*š*	—	—	—
P.	*m*	*m*	*m*	*m*	*s*	—	*ī*	*ī*	*ē*	*ē*	*yū,* *yī,*	*ō*	—	—	—	*n*	*ū, ē, ī*	*ē*	*nc*	*n*	—
G.	*m*	*m*	—	—	*k*	*a*	*s*	*o, th*	*o*	*th*	*u*	*u*	—	—	—	*s*	*s*	*s*	*t*	*n*	—
K.	*ā*	*s*	*ā*	—	*mi*	*mi*	—	—	*o*	—	*li*	*li*	—	—	—	*s*	*s*	—	—	*n*	—
Kh.	*m*	*m*	—	—	*m*	*m*	*u*	*u*	—	—	*mi*	*mi*	—	—	—	*i*	*i*	—	*ni*	*ni*	—
Š.	*s*	*s*	—	—	*s*	*s*	*ū*	*ā*	—	—	*t*	*t*	—	—	—	—	—	—	—	—	—
Kś.	*s*	*m*	—	*m*	—	—	*kh,* *h*	*th,* *t*	—	*y*	w^a	w^a	—	w^a	—	*n*	—	*s*	—	*kh, h*	*kh,* *h*
Gār.	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
M.	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

First Person.

Singular.—B. *onč* or *õč* and V. *unzū* must be referred to Av. *azəm*, Ghalcah *wuz*, etc. No other explanation seems possible, but these are the only examples of the insertion of *n* and of the change of *z* to *č* which I have noticed. The *n* may be a mere nasalization of the vowel after which it is written. With *š* of V. *end-eš*, my, compare Wkh. *ma-ž*, me, Sq. *ma-š*, Šg. *mā-š*, our. The *nd* of *end-eš* may be another representative of Av. *z*, but it may also be compared with the termination of Šg. *mu-nd*, my. In that case, in *e-nd-eš*, if *eš* is also a sign of the genitive, we have a double genitive form. The origin of *š* is unknown. See GIP. I^2, 318, 319. Possibly it may be connected with the Aryan *-si̯a*, Skr. *-sya*. Regarding the initial *e*, see below.

If the above suggestions are accepted, the *e* of *e-nd-eš*, and, more certainly, B. *ī̃*, my, W. *yē*, K.G.P. *ā*, Kh. *awa*, and Gār. *ya*, are also to be connected with *azəm*. Cf. Samnānī (Caspian Prs.) *ā*, *u*, I. See GIP. I^2, 82, 352, 359, 360, 421.

Kś. *boh*, I, probably goes back to an Eranian **ahmāχam*, like Sq. Šg. Yd. *maš*, *māš*, *maχ*, we. Cf. K. *ābi*, M. *bē*, Š. *beh*, we. With V. *um*, W. *ima*, my, compare Pāzand and Jewish Prs. *ēmā*, we (GIP. I^2, 411).

The remaining forms of the singular of the pronoun of the first person call for no remarks. Most of them are easily connected with Ghalcah.

Plural.—The forms B. *emå*, W. *yema*, K, *homa* (our), G. *ama*, P. *hamā*, Gār. *mā*, *mō*, require no further explanation. See the Pāzand and Jewish Prs. *ēmā* quoted above.

K. *ābi*, M. *bē*, Š. *beh*, we, and Kś. *boh*, I, form one group, which may probably be referred to Eranian **ahmāχam*, as noted above. Cf. GIP. I^2, 318.

There is an important group of which the typical letter is *s*. The following occur :

V. *asẽ*, we; *as*, our.
Kh. *ispa*, we, our.
M. *zā̃*, our.
Š. *asei*, our.
Kś. *ạs*^{i}, we; *sån*^{u}, our.

These point distinctly to a connexion with the Skr. *asmākam*, through **assākam* or **aspākam*, but the occurrence in a language lkie V., which contains so many distinctively Eranian peculiarities, shows that these forms cannot have come from India. Some light is thrown by the purely Eranian Wkh., which has *sak*, we, *žii*, *žüi* (cf. M. *zā̃*, our), my, *spā*, our. The only conclusion to be drawn (which is borne out by many other general considerations) is that these *s*-forms are Aryan, but not Indian, and, like other Modern Paiśācī peculiarities) were the common property of the Aryan tribes of the Hindū Kush and the neighbourhood, representing a stage of the common Aryan language as it was before the Eranian change of *sm* to *hm* had taken place. The same forms also survived independently in Skr., and disappeared in the modern Indian vernaculars. On the other hand, one of the Paiśācī peculiarities which has survived in North-Western India is this very *s*-pronoun. In Pañjābī and Sindhī, the word for 'we' is *asī̃*. In Lahndā, it is *assā̃*.

Suffixes.—The enclitic pronouns of the first person require but few remarks. There are three main sets, viz., *m*; *ā*, *ī*; and *s*, all of which have been dealt with above. There are also the following:

B. *miś̌*, by us.
W. *miś̌*, we, by us.
V. *miś̌*, we; *mś̌o*, by us.

As explained in regard to V. *e-nd-eś̌*, my, the origin of the termination *ś̌* is obscure. We also have it in V. *iti-eś̌*, thy, and in the Ghalcah languages. Cf. Pš. *m̃ūž*.

SECOND PERSON.

Singular.—The nominative singular presents very few difficulties. All forms can be referred to either Eranian or Indian, but the agreement with the Eranian Ghalcah is most direct. In B. *tiu*, we have the very common insertion of *i* before *u*, and this accounts for B. *cī* (suffix), Gār. *chā̃* and Kś. *cyån*^{u}, thy. In V. *iyū*, thou, *ī*, thy, the *t* of B. *tiu* has suffered aphæresis. Most of the forms go back to Av. *tū*, but one or two, such as P. *t*^{u}, Kś. *č*^{u}*h*, to *tava*. In Kś. *t* becomes *č* before *i*, so that *č*^{u}*h* presupposes an intermediate form **tiah*, which refers us to Av. *tē* rather than to *tava*. Cf. Caspian Prs. *ti*, thy.

The *š* of V. *i-ti-eš*, thy, has been already dealt with. The origin of the *ti* is doubtful when comparison is made with *e-nd-eš*. The *nā* of P. *tēnā* and the *n*^{u} of Kś. *cyån*^{u} corresponds to the *nd* of *e-nd-eš*, which in Wkh. and Sq. takes the form *an* (GIP. I^{2}, 309, 319). Kh. *ta* is, of course, derived from *tava*.

Plural.—This presents greater difficulties. The origin of some forms is very doubtful. Many go back to Av. *χšmākəm*, your (Prs. *šumā*). For instance, B. *šā̃*, which reappears in the enclitic *š* of B.W., in *š*, *šo* of V., *s* of G., and *kh* of Kś.. So V. *asēn*, M. *sā̃*, your. Cf. Wkh. *saw*, you, your.

Another group is V. *miū*, W. *vī*, K. *ābi* (the same in form as the word for 'we.' The same has occurred in the Pś. *mū̆*), G. *mē*, you, W. *vīma*, K. *mīmī*, G. *mē*, your, all of which may be compared with the Kurdish enclitic *ve*, and with Yd. *mā-f*. P. *hēmā* may be compared with the Prs. *šumā* and the Tālišī *šimā*. The Kh. *pisa*, you, your, is obscure. Cf., however, W. *vī*, and the *eš* termination of the genitive. The remaining plural forms seem all to be secondary formations from the singular.

Suffixes.—The enclitic forms of the pronoun of the second person singular fall into three groups. These are *š*, *šo*, *s*, *kh*; *o*, *ī*, *ē*, *u*, *ā*, *y*; and G. Kś. (by thee) *th*, *t*. The first has been already explained. The second is connected with the Kurdish *ve*. The last requires no explanation.

As in the case of the full pronoun, the enclitic plural forms present many difficulties. They fall into the following groups:

(1) *t*. This requires no explanation. By origin it is a singular form.

(2) *u*, *yū*, *yī*, *o*, u^a. Compare Kurdish *ve*, and the Indo-European *i̯u*.

(3) *mi*. Compare Pś. *mŭ̄* (GIP. I^2, 217).

(4) *r* (B.), *nc* (V.), *è* (W.), *li* (K.) In this set *r* points to an original *n*. I am unable to suggest any origin, either Eranian or Indian, for these forms. They are peculiar to the Kāfir languages. Compare, however, the Caspian Prs. terminations *inī*, *in*, etc., of the second person plural (GIP. I^2, 365). V. *nc* may perhaps be a compound, *n* or *nd* + *ti* or *š*.

Third Person (and Demonstrative Pronouns).

Singular.—B. *as-ke*, V. *sū*, *es-le*, W. *se*, G. *se*, P. (*ū-*)s^a, Kh. *hes*, *hasa*, M. *sōh*, Kś. *suh*, he, may be compared with Av. *aē-ša*, Skr. *ē-ṣa*, *sa*. The *ke* of *as-ke*, and the *le* of *es-le* are familiar suffixes. The V. *su-m-iš*, him, seems to be a double formation of this base and the plural forms with *m*.

The G. *woi*, P. *ū*(-s^a), Š. *ō*, Kś. *huh*, he that, may be compared with Prs. *ō*, *ōi*, that, as Kh. *haiya*, Gār. *ai*, Kś. *yih*, this, with Prs. *ē*. Cf. Horn, 129, 136, 137. Cf. also the corresponding forms in modern Indian vernaculars.

B. *inā*, *anī*, Š. *anō*. Cf. Prs. *īn*, *ān*. Horn, 142, 52.

The forms with *t*, —K. *ata*, *ta*(-*ra*), Gār. *atâ*, require no explanation.

More difficult is the group B. *ize*, K. (*ta-*)*ra*, Š. *rō* (or dialectic *žōr*). In B. *s* becomes *z* between vowels, and in Š. *r* and *ž* are dialectically interchangeable, so that it is possible that the origin of these may be the same as that of the *s*- group. On the other hand compare Yd. *hūroh*, that.

Few of the singular oblique forms require explanation. Most of them are old genitive. The termination *š* of

V. *sumiš* and *miš* has been discussed under the heads of the first and second personal pronouns. With Kh. *hato-γo*, *to-γo*, compare Pš. *ha-γ*^{a}. See p. 27.

Plural.—The letter *m* is typical of several. Thus, B. *am-kī*, *am-gī*, *am-nå*, V. *mū*, G. *eme*, *teme*, Kh. *hamit*, Gār. *am*, *tam*, Kś. *tim*, *yim*, *hum*. The letter is not, however, confined to the plural, for we have V. *su-m-iš*, *m-iš*, his, Kh. *hamu*, his. With it we may compare Av. *ima-* (cf. Prs. *im-rōz*), Wkh. *yem*, Sq. *yam*, this.

With the set that has a sibilant in the singular we may compare K. *še-teh* (a compound), *še-li*, M. *saī*. *Li*, as before, is a nominal suffix.

With Prs. *ō*, we may compare W. *a-ka*, P. *ū-t*^{a}, and with Prs. *ē*, Š. *ai*.

An *n*-form is Š. *anch*. *T*-forms are W. *tē*, K. (*še-*)*tch*, *teh*, G. *teme*, P. (*ū-*)*t*^{a}, Gār. *tam*, Kś. *tim*. Most of these contain each two pronominal elements.

To the *r-ž*-group belong Š. *rē* or (dialectic) *žē*.

The K. *eledrūs* appears to be some compound word of which the first element is *e-le*. Cf. V. sing. *es-le*. The true origin of the *drūs* is unknown to me. More than one will suggest themselves.

In the oblique plural, V. *miš-in* is a secondary formation from the singular *miš*, just as from the Prs. *-aš*, we have a plural -(*a*)*šān*. The other oblique forms do not call for special comment.

Suffixes.—These fall into six groups:

(1) *t*. W. (they, by them), G. (they).

(2) *s*, *z*. B. W. G. K. Kś. (to him).

(3) *n*, *ni*. P. (by him), Kś. (by him), P. (by them), G. (by them), K. (by them), Kh. (they, by them).

(4) *ā*, *ē*, *ī̆*. P. (his, to him), Kh. (by him, his), B. (they, by them).

(5) *š*, *kh*, *h*. W. V. Kś.

(6) *nc*. P. (they).

(1) The *t*-forms require no explanation. It is, however, worth noting that they only occur in the plural.

(2) The suffix *z* is peculiar to B. It is simply the form which *s* in that language often takes when between vowels. In Kś *s* is reserved for the suffix in the dative case. In the other languages (except W.) *s* is the only suffix of the third person singular. It is worth noting that it is used not only for the nominative, but also for the oblique cases. This points to a connection with the Prs. suffix *aš*, with change of *š* to *s*, as in some of the Persian Central dialects (GIP. I², 386, 392). If this view is correct this group is identical with the fifth.

(3) Always employed in the sense of the agent, both singular and plural. Kh. also employs it for the nominative plural, but in this language the suffixes of the nominative and of the agent are always identical. We may compare the full pronouns *inā*, etc., above. Or, remembering the restriction to the case of the agent, we can suggest the Indian *tēna*, by him.

(4) These vocalic terminations are all explained above under the full pronouns.

(5) Kś. *h* is the form which the *kh* takes between vowels. As in the case of the second person singular the *kh* is identical with the W. V. *š*. There has, however, been a change of number. The latter is the same as the Prs. *aš* (singular), which reappears in Bal. *iš* with a plural signification. In some of the Central Persian dialects *š* is employed for both numbers (GIP. I², 392).

(6) Here P. *nc* is as puzzling as the V. *nc* of the second person. As there, I am inclined to look upon it as a compound, here *n*+*ti*.

I cannot hope that all the foregoing derivations will be deemed satisfactory. They are the best which I can suggest, but the subject is most obscure.

OTHER PRONOMINAL FORMS.

	B.	W.	V.	P.	G.	K.	Kh.	Š.	Kś.	Gār.	M.
Who	—	—	*kese*	*s*^{a}	*ken-ze*	—	—	*kō*	*yih*	—	—
Who?	*kū*, *kett*,	*kē*	*kese*	*kē*, *kiā*	*kara*	*kūra*	*kā*	*kō*	*kus*	*kum*	*kā̃*
What?	*ke*, *kai*	*kas*	*pseh*	*kō*	*ki*	*kīa*	*kya*	*keh*, *jek*	*kyāh*	*kai*	*gī*
Self, own	—	*śū̃*	*šō̃*	*tāni-k*	*phu-ka* *tanu*	—	*tan*	*tomō*	*pān*^{a}	*tanī* own	*tā̃*

Regarding the words for ‘what?’ and ‘self,’ see the vocabulary. Except in the case of Kś., the relative pronoun has disappeared. Either its place is supplied by relative participles, as is the usual idiom in the Kāfir languages, even where other forms are shown, or else the interrogative pronoun is made to do duty as in Prs. That Kś. *yih* is borrowed from the neighbouring Indian is clearly shown by the fact that it is identical in form with the indigenous Kś. word for ‘this.’ The words for ‘who?’ call for no remarks.

CHAPTER VIII

CONJUGATION

The table on p. 53 shows the present and past tenses of the verb substantive. Derived from √ *as* are B. *azem*, V. *esmo*, *aso*, P. *hāim*, K. *āsam*, Kh. *asum*, I am; B. *azim*, V. *essem*, P. *hāikim*, K. *āsis*, Kh. *ásiṣtam*, M. *ãs*, Gār. *āšū*, Š. *asus*, Kś. *åsus*, I was. The forms K. *āsan*, P. *hāin*, Kh. *asuni*, show that the third persons plural, B. *ašt*, V. *asto*, are for **šati*, **sato*; cf. Skr. *santi*. O. Prs. *ha(n)tiy*. See also the remarks below under the finite verb. Syncope of *a* is very common in these languages. In B. *s* has become *š* through the influence of the following *i*. These forms throw light on the Pš. *šta*, they are. See GIP. I^2, 220. B. frequently changes intervocalic *s* to *z*: cf. *naz-ur*, nose. Before *i*, as above, it prefers to change it to *š*. Hence *ešī*, thou art; cf. *šei* (*śiras*), a head. Gār. *āšū* remains unchanged through all persons of both numbers. M. *ãs* becomes *ãsū* in the plural, but is otherwise unchanged. This, as in Indian dialects, points to a participial origin. Yd. *astet*, he is, is similarly used. The other forms of the past are secondary derivations.

The W. *vṛem*, I am, *vaṛiem*, I was, come from √ *vr̥t*, *vartatē*. Cf. Bengali *baṭi*, Bihārī *bāṛĩ*, I am. Connected with the same root are the dialectic Prs. √ *girt*, *gen*, etc. (GIP. I^2, 399), which = Prs. *gardīdan*. See Horn, 886.

The Kś. *chus*, I am, is derived from the √ *acch* (< *r̥cchati*, Pischel, § 480).

From the √ *šu* (cf. Prs. *šudan*) we have K. *šiu*, Kh. *šer*,

	B.	W.	V.	P.	G.	K.	Kh.	Š.	Kś.	Gār.	M.
I am	*azem*	*vṛem*	*esmo,aso*	*hāim*	*θanaïm*	*āsam*	*asum*	*hanus*	*chus*	*thū*	*thū*
Thou art	*ešī*	*vṛeš*	*eso, es*	*hāī*	*θanaïs*	*āsas*	*asus*	*hanō*	*chukh*	*thū*	*thū*
He is	*ze, aze*	*veṛ*	*so, eso*	*hās*	*θana*	*āsōv*	*asur*	*hanō*	*chuh*	*thū*	*thū*
It is	—	—	—	—	—	*šiu*	*šer*	—	—	—	—
We are	*azemiš*	*vẽṛamiš*	*esemšo*	*hāis*	*θanaīk*	*āsik*	*asusi*	*hanas*	*chih*	*thū*	*thū*
You are	*azêr*	*vĕṛĕ*	*eseno*	*haida*	*θanaü*	*āsa*	*asumi*	*hanat*	*chiw*^{a}	*thū*	*thū*
They are	*ašt*	*veṛet*	*asto*	*hāin*	*θanaït*	*āsan*	*asuni*	*hane*	*chih*	*thū*	*thū*
They (neut.) are	—	—	—	—	—	*šīen*	*šeni*	—	—	—	—
I was	*azim*	*vaṛiem*	*essem*	*hāikim*	*boem*	*āsis*	*ásistam*	*asus*	*ásus*	*āšū*	*ā̃s, thū*
Thou wast	*aziš*	*vaṛieš*	*esso*	*hāikī*	*boes*	*āsi*	*ásistau*	*aso*	*âsukh*	*āšū*	*ā̃s, thū*
He was	*azī*	*vaṛī*	*esso, so*	*hāik*	*bua*	*āsis, āsta*	*ásistai*	*asū*	*âs*^{u}	*āšū*	*ā̃s, thū*
It was	—	—	—	—	—	*ašis*	*ošoi*	—	—	—	—
We were	*azemiš*	*vaṛiēmiš*	*asemšo*	*hāikis*	*boek*	*asimi*	*ásistam*	*asas*	*ạ̄s*^{i}	*āšū*	*ā̃sū, thū*
You were	*azĭr*	*vaṛyū̃*	*esno*	*hāikida*	*bō*	*āsili*	*ásistami*	*asat*	*ạ̄s*^{i}*w*^{a}	*āšū*	*ā̃sū, thū*
They were	*azạmme*	*vaṛī*	*asto, ese*	*hāink*	*boet*	*āsini*	*ásistani*	*ase*	*ạ̄s*^{i}	*ạ̄šū*	*ā̃sū, thū*
They (neut.) were	—	—	—	—	—	*šiāla*	*ošóni*	—	—	—	—

it is, and K. *šīen*, Kh. *šeni*, they are. These forms are only used when the subject is inanimate.

From the Eranian √ *bar*, Indian √ *bhū*, we have Gār. *boem*, I was.

There remains the group G. *θanaïm*, M. Gār. *ṭhū*, Š. *hanus*, I am; M. *thū*, I was. It is connected with the Eranian √ *stā*, Indian √ *sthā*, past participle *sthita*. *Thū* does not change for number or person. Cf. Hindōstānī *thā*. Eranian *st* becomes *th*, and this is further weakened to *h* in Š. Cf. Gray, 864. The G. and Š. forms appear to be nasal presents. Cf. Gothic *standa*, stand.

The following are the leading forms of the finite verb:

Verbal Nouns.

	Present Participle. *Striking.*	Past Participle. *Struck.*	Future Participle. *About to strike.*	Infinitive. *To strike.*
B.	*vīn-an,* *vīn-agan, vīl*	*vīn-ā*	*vī-lā* (for *vīn-lā*)	*vī̃-stẹ,* *vī-sth*
W.	(?) *vi-la*	*vin-ā, vin-asta*	*vieṛ*	*vi-yũsta*
V.	(?)	*pesumti-ogo*	(?)	*pesumti-nik*
P.	(?)	*han-īk*	(?)	*han-īk*
G.	*θli-mān*	*θli-ta*	(?) *θli-bā*	*θli-āwo*
K.	*tī-man* *nis-īm* (I sit)	*prau* *nis-au*	(?)	*ty-ek* *nis-īk*
Kh.	(?) *gan-ika* (taking)	*prai, pre-sta* *gani, gan-ista*	(?)	*d-ik* *gan-ik*
Š.	(?) *šid-eto*	*šid-ō, šid-ēgō* '	(?)	*šid-oiki*
Kś.	*mār-ān*	*mār-ᵘ*	*mār-ạnᵘ*	*mār-un*
Gār.	*caṇḍ-ānt*	*caṇḍ-ū*	(?)	*caṇḍ-ō*
M.	*kuṭ-ānt*	*kuṭ-a, kuṭ-agil*	(?)	*kuṭ-ō*

Participle Present.

The fullest and most ancient forms are those in *-ānt* of Gār. and M., which are evidently due to Indian influence. *-Ant* survived in Old Hindī, and is still employed in poetry. It is softened to *-and-* or *-ad-* in modern Pañjābī and Sindhī. The *t* with syncope of the *n*, has been preserved in Š.

In Av. the termination of the present participle middle was *-āna-*, which became *-ān* in Phl. (GIP, I^1, 279). In Prs. it is not confined to the middle voice (e.g., *dih-ān*, Av. *daθ-āna-*), giving (ib. I^2, 146). This accounts for B. *vīn-an*, Ks. *mār-ān*. The *k*-suffix was prefixed to this *-ān* even in Phl., so that we may assume that the same has been the case in B. *vīn-ag-an*. In G. *θli-mān*, K. *tī-mān*, either the *m* is euphonic, or the old present participle terminations *-āna-* and *-nt-* have been confused with *-mant-* (Cf. GIP. I^1, 98, 280).

As for Kh. *gan-ika*, the termination is the *k*-suffix (vide nominal suffixes). In Phl. (GIP. I^1, 278) the termination *-āk* was employed to make present participles. It was derived from an older *-avaka*, or *-ayaka*. The latter form would account for the *i* in *gan-ika*.

The origin of the B. *vīl* (for *vīn-l*), and of W. *vi-la* is uncertain. The *l* may have been developed from *n*, or the future participle may be employed in the sense of the present, as in the finite tenses of Ghalcah.

Participle Past.

In all, except G. *θli-ta*, the original *t* of the termination has disappeared. P. takes the suffix *īk*. Compare the Av. participle in *-tī* (GIP. I^1, 110) and the Phl. one in *-īt*, *-tak* (ib. 282). The *k*-suffix also appears in V. *pesumti-ogō*, Š. *šid-ēgō*, and M. *kuṭ-ag-il* (with *-illa*-suffix added). There remain the W. *vin-asta*, Kh. *pre-sta*. The suffix *-sta* has been fully dealt with under the head of nominal suffixes.

It is distinct from the similar suffix which denotes the third person plural. See p. 28 *ante*.

Participle Future.

The origin of the *-lā* of B. and the *-ṛ* of W. is doubtful. It may be noted that in the Indian Rājasthānī, Marāṭhī, and Pahāṛī, *-lā* is also used to form the future. For this latter I have not seen any derivation that completely satisfies me. See, however, Hoernle, *Gauḍian Grammar*, pp. 357, 341. Eranian *t* regularly becomes *l* in Pš., and often does so in Mod. Paiś. It is therefore possible that we have here a survival of the old Eranian future passive participle in *-ata-* (GIP. I^1, 110).

G. *θli-bā* (if it is a true form. The word is the only example which I have seen, and its identification is doubtful) can be referred to the Eranian suffix *-θwa-* (Skr. *-tva-*, *-tavya-*), of the future passive participle (ib. 111).

The Ks. *māraṇ*^{u} is a purely Indian form, corresponding to the Lahndā, etc., *mār*^{a}*nā*.

Infinitive.

This is throughout a verbal noun, with the regular nominal suffixes. The *st*-forms (B. and W.) have already been fully dealt with. See pp. 27 ff. *ante*. We have the *k*-suffix in V., P., K., Kh., and Š. As in Pš. the infinitive is the same in form as the past participle in P. The G. *θli-awo* may have the same origin as the future participle (as is common in Indian languages), or may have as the original of its suffix the Phl. *-āk* of the present participle (cf. Phl. *sāk*, Prs. *sāv*). In these languages the present and future are frequently confounded. Kś. *mār-un* is borrowed from Indian. The *-ō* of Gār. and M. is the ordinary strong termination of masculine nouns.

PRESENT TENSE.

	I strike.	Thou strikest.	He strikes.	We strike.	You strike.	They strike.
B.	*vīn-om*	*vīn-j*	*vīn-n,* *vīt-t*	*vī-miš*	*vī-r*	*vī(n)-nd*
W.	*vi-am*	*vi-aš*	*vi-ās*	*vi-āmiš*	*vi-āsê*	*vi-ast*
V.	*pesumti-emo*	*-ti-masiš*	*-ti-maso*	*-ti-mšo*	*-ti-mašinc*	*-ti-masto*
P.	*han-īk-am*	*han-iyā,* *han-īk ī*	*han-īyadī,* *han-eg-ī*	*han-īk-as*	*han-īk-ada, han-ēda*	*han-īk-an*
G.	*θli-mem*	*θli-mes*	*θli-mān*	*θli-mek*	*θli-māneo*	*θli-met*
K.	*t(i)-em*	*ti-es*	*ti-el*	*ti-ek*	*ti-et*	*ti-en*
Kh.	*dō-m*	*dō-s*	*dō-r*	*dō-si*	*dō-mi*	*dō-ni*
Š.	*šid-am*	*šid-e*	*šid-ei*	*šid-ōn*	*šid-yāt*	*šid-en*
Kś.	*mār-*^{a}	*mār-akh*	*mār-i*	*mār-av*	*mār-iv*	*mār-an*
Gār.	Present Participle (*caṇḍ-ānt*) used throughout, without change.					
M.	Present Participle (*kuṭ-ānt*) used throughout, without change.					

In the conjugation of this tense we see a mixture of the old Aryan present and of secondary periphrastic forms. This is plainest in W. Comparison with the corresponding Sanskrit forms gives us—

	Singular.		Plural.	
	Skr. (I bear.)	W. (I strike.)	Skr. (We bear.)	W. (We strike.)
1.	*bharāmi*	*vi-am*	*bharā-mas,* *-masi*	*vi-āmiš*
2.	*bhara-si*	*vi-aš*	*bhara-tha,* (dual) *-thas*	*vi-āsě*
3.	*bhara-ti*	*vi-ās*	*bhara-nti*	*vi-ast*

If we bear in mind that in the modern vernaculars of India the second person plural is often derived from the old dual, we see that each of the first two persons in the above paradigm corresponds in the two languages. The correspondence disappears entirely in the third person. It would be very difficult to derive the *ās* of *vi-ās* from the *ti* of *bhara-ti*, and it would, so far as my knowledge goes, be impossible to derive *-ast* from *-nti*. *-Ās* is plainly for *asti* (cf. P. *hās*, he is), and *-ast* for *santi*, cf. B. *ašt*, V. *asto*, they are. The change of *st* to *s* is not uncommon in these languages, cf. Skr. *hasta-*, P. *hās*, a hand. As regards *ašt*, *asto*, for *santi*, see the verb substantive. The termination *-st-*, it should be remarked, occurs elsewhere as the sign of the third person plural. In B. the third plural pluperfect ends in *-istai* or *-issī*. In V. the universal termination of the third person plural is *-sto*, as in the above table, and as in the past and the future below. It will be observed that the suffix is different in origin from the nominal suffix *-ste*, *-stā*, etc., which is employed for forming infinitives and past participles.

In P. the *-īk-* which runs through this tense, is part of the base of this particular verb. It is not, like the *-īk* of the past participle, and of the infinitive, a verbal termination, but is probably a causal suffix. Compare *pāy-im*, I go, beside the infinitive *pā-īk*, to go.

Taking the forms person by person, the first person singular calls for few remarks. Throughout, its connection with the Aryan (*bharā*)*mi* is manifest. In Kś. the final *m* has been dropped as in Gabrī Prs. The V. and G. forms alone present difficulties. I am inclined to adopt as the most plausible explanation that the whole tense in these languages is periphrastic. The letter *m* is not confined to the first persons singular and plural, but in other persons, seems to form part of tense-base. It is probably a remnant of the present participle (cf. G. *θli-mān*, striking, he strikes), to which the present tense of the verb substantive has been subjoined throughout.

In the second person singular, the *s* of *-si* has been palatalized to *j* in B., and to *š́* in W. (and V.). Cf. V. *ji*, B. *š́ci*, for *śi(ras)*, a head, and the indefinite pronunciation of B. described in the preface to Colonel Davidson's Bašgalī Grammar (see above, p. 16). In Kś. this *š́* has become *kh*. In Š. and P. the *s* has suffered syncope.

As for the third person singular in W. (and V.), see the remarks above. The *t* remains in B. The change of *t* to *n* in that language is obscure. It is not due to the preceding *n* of the root, as it occurs in all verbs. Cf. *acūna-n* (which Colonel Davidson writes *acūnann*), he runs. It may be a plural form, or it may have developed through *l*. Cf. K. *ti-el*. The change of *t* to *l* is common (cf. Pš.). In Kh. the *t* becomes *r*. This is a phonetic rule of the language. In P. it has been softened to *d*, while in Š. and Kś. it has suffered syncope. In G., *θli-mān* is simply the present participle without any suffix. See the remarks on the first person.

In the first person plural, the Aryan *-mas* or *-masi* is recognisable in B. *vī-miš́*, W. *vi-āmiš́*, and V. *pesumti-mšo*. In G. and K. *š́* has become *k*, through *kh*. *M* has suffered syncope in P., K. and Kh., while it has been vocalized to *av* in Kś. Regarding Š. *-ōn*, cf. Balōcī *-ūn*.

In the second person plural, a comparison with the future shows that the B. suffix is *ř*. For it, and for V. *nc*, compare the remarks on pronominal suffixes of the second person. If the B. termination were simply *-r*, we might compare the Kh. change of *t* to *r*. In discussing the pronominal suffixes I have suggested a connection with the Caspian Prs. *-inī*, *in*.

Most of the terminations of the third person plural can easily be referred to *-anti*, Prs. *-and*, Gīlakī *-ada*, Yd. *-at*, Tālišī *-ēn*, Wkh. *-an*, etc. As explained above, the W. *-st*, V. *-sto*, < *santi*.

PAST TENSE.

	I struck.	Thou struckest.	He struck.	We struck.	You struck.	They struck.
B.	*vīn-ā-m*	*vīn-ī-š*	*vīn-ā*	*vīn-ā-miš*	*vīn-ā̃-r*	*vīn-ā*
W.	Past Participle (*vin-ā*) without suffixes.					
V.	*pesumti-om*	*pesumti-ok-šo*	*pesumti-ogo*	*pesemti-omšo*	*pesemte-gu-nc*	*pesemti-ogo-sto*
P.	*han-īk-am*	*han-īk-ī*	*han-īk-in*	*han-īk-an*	*han-īk-ō*	*han-īk-an*
G.	*θli-t-em*	*θli-t-eo*	*θli-t-es*	*θli-t-a*	*θli-t-au*	*θli-t-an*
K.	*prah*	*prah*	*prau*	*prō-mi*	*prā-li*	*prō-n*
Kh.	*pr-est-am*	*pra-u*	*pra-i*	*pr-est-am*	*pr-est-ami*	*prā-ni*
Š.	*šid-ēg-as*	*šid-ēg-a*	*šid-ēgō*	*šid-ēg-es*	*šid-ēg-et*	*šid-ēge*
Kś.	*mâr-u-m*	*mâr-u-th*	*mâr-u-n*	*mâr-*^{u}	*mâr-*^{u}*-w*^{a}	*mâr-u-kh*
Gūr.	Past Participle (*caṇḍ-ū*) without suffixes.					
M.	Past Participle (*kuṭ-agil*) without suffixes.					

The past tense is simply the past participle with or without pronominal suffixes of the subject or of the agent. Suffixes indicating the subject are used with intransitive verbs, and those indicating the agent with transitive ones construed passively. In W., transitive verbs take no suffixes, but intransitive ones do.

Future Tense.

	I shall strike.	Thou wilt strike.	He will strike.	We shall strike.	You will strike.	They will strike.
B.	*vī(n)-l-om*	*vī(n)-l-oš*	*vī(n)-lā*	*vī(n)-mā*	*vī(n)-l-ōr*	*vī(n)-lā*
W.	*vi-ēṛ-am*	*vi-eṛ-eš*	*vi-eṛ*	*vī-karē*	*vi-ēṛ-ē*	*vi-eṛ-et*
V.	*pesumte-mo*	*pesemti-masso*	*pesemti-ogosso*	*pesemte-mšo*	*pesemti-ogasno*	*pesemti-ogasto*
P.	*han-yīk ami, han-āwāi-min*	*han-iy-ā, han-āwāy-ā*	*han-yī-dī han-āwāi dī*	*han-yīk-as, han-āwāē-sī*	*han-ē-da, han-āwāē-da*	*han-yīk-an, han-āwāi-ndī*
G.	*θlē-mo*	*θle-sā*	*θli-bā*	*θli-kā*	*θli-wā*	*θle-ta*
K.	Same as the Present.					
Kh.	Same as the Present.					
S.	Same as the Present.					
Kś.	Same as the Present.					
Gār.	*mār-miš* for all persons and both numbers.					
M.	*kuṭa-gala-šat* or *kuṭa-šat* for all persons and both numbers.					

In most cases, as in Eranian (*e.g.*, Ghalcah), the Future tense is the same as the Present. This is also the case in P., although the fact is obscured by the causal terminations added to the particular root shown in the table. From other roots we have *ur-am*, I shall arise; *par-am*, I shall go, and so on. In G. the third person singular appears to be the future participle, while the other persons are derived from the old present, which in this language has altogether lost its primitive meaning. This loss of proper meaning by the present tense is also nearly the case in Kś., in which the present is nearly always employed as a future. It is only employed as a present in old works and in poetry.

In B. and W. the future participle is used throughout, pronominal suffixes being added to give the force of the different numbers and persons. B. takes no suffix in the third person singular or plural. In V. the future seems also to be participial, but the forms are very obscure. Some of them (as in M.) are based on what looks like the past participle.

Gār. and M. are also evidently participial forms. In Gār., the fact that the root is changed from *caṇḍ* to *mār* is due to the forms of the future tense having been received from a different source. From the first source I have received *caṇḍ-am* as meaning 'I shall strike,' but no forms for the other persons. *Caṇḍ-am* is clearly an old present. For Gār. *-miš* in *mār-miš* I can suggest no derivation. M. *kuṭa-gala-šat*, or *kuṭa-šat* looks like a past participle to which *-šat* is appended. *-Śat* may perhaps be connected with the Phl. *šāyat*, Prs. *šāyaδ*, it is possible, it can (a verb impersonal). The difficulty in this derivation is the short *a*.

CHAPTER IX

VOCABULARY

Arise, stand up.—B. √*ošt*, √*ut*, √*wut*; W. √*ošt*; K. √*ūšṭ*; V. and G. √*ušṭ*; P. √*ur*; M. √*uth*; Kś. √*wŏth*; Cf. O. Prs. *ava* + √*stā*; Skr. *ud* + √*sthā*, *uttiṣṭhati*, he arises, past part. *utthita*. B., W., V., K., G., P., must be referred to Eranian. The other two are doubtful. Cf. Gipsy √*ušt*. Regarding the reduplication of *š*, cf. GIP. I^1, 55.

V. √*išt*; Gār. √*it*; Cf. O. Prs. **adi* + √*stā*; Prs. *ēstādan* (Horn, 84).

K. √*cišt*; P. √*töst*. Cf. Skr. *tiṣṭhati*; Mg. Pr. *ciṣṭhadi* (Pischel, § 483).

Kh. √*rup*, *ruph*. Cf. Skr. √*ruh*, causal passive, *rōpyatē*.

Ask.—B. W. √*kud*; G. √*khud*; Š. √*koj*, (dial) *khuž*. Cf. H. √*khōj*; derivation uncertain, possibly Skr. *kṣudyatē*, he is agitated, or *kṣudhyati*, he is hungry.

K. √*aphūc*; Kś. √*prič̌h*. Cf. Av. √*pərəs*; Skr. √*prach*, *pr̥cchati*; Pr. *pucchai*; Pš. √*puχ́*.

Ass.—B. *kur*; V. *kōru*; P. *kār*; Kś. *khar*. Cf. Av. *χara-*; Wkh. *χur*; Prs. *χar*; Skr. *khara-*. Note the change of *a*>*u*, *ō*, as in Wkh.

W., G., Gār. *gadā*; K. *gardō-k*; Kh. *gurdō-γ*, *gurdō-χ*: M. *ghadā*. Cf. Skr. *gardabhā-*. Tom. 896 assumes that K. *gardō-k* is for Skr. **gardaka-*. This cannot be right. The *bh* of *gardabha-* survives in the *ō*. The *k* is a regular suffix of K.

Š. *žakūn*. Cf. Bur. *jakun*.

Back.—B. *pṭī;* W. *yã-paṭī;* G. *pišṭi;* Š. (dial.) *pūtū;* Kś. *pušt.* Cf. the following words for 'behind': B. *di-kti;* V. *kčeh;* W. *pat;* K. *pišṭō;* G. *pata;* P. *paš-k-in;* M. *patō;* Gār. *patā;* Š. *phatū;* Kś. *pat, pač́h.* Cf. Av. *paršti-;* Prs. *pušt;* Wkh. *paṛt;* Mj. *piške;* Yd. *pišco;* Skr. *pr̥ṣṭha-.*

K. *ḍāk;* M. *ḍā* (dial. *ḍāg*); Š. *dākī.* Cf. Wkh., Šg. *dam*, but the connection is doubtful. ? Cf. also Kś. *trakh;* Gār. *tāng*, see below.

V. *gīci.* This may be connected with *kčeh*, above.

Gār. *tāng;* Kś. *trakh.* ? Cf. Skr. *trika-*, the lower part of the spine.

Bad.—B. *deger, daggar, digar;* V. *ḍigar.* ? deriv.

W. *abar.* Numerous derivations (*e.g.*, Skr. *a-vara-*) will suggest themselves, but none is certain.

K. *χāce;* G. *χač;* S. *kācō.* Cf. H. *kaccā*, unripe. Deriv. unknown.

Before, in front.—B. *pa-myuk;* V. *ti-mikh;* W. *myuk-ne;* Gār. *mūka;* Š. *mōcō*, (dial.) *mõ̆žē;* M. *mūṭhō;* Gār. also *muthõ.* Cf. Skr. *mukha-*, face.

G. *puda-mi;* P. *pōṛā;* Kh. *pru-šṭa.* Cf. Skr. *pravat-* (Horn, 825); Sq. *prōd;* Prs. *firōd, firō.*

Belly.—B. *ktol, kṭol.*

V. *iul, omilu;* G. *wōr;* M. *wair;* Gār. *ḍār;* Š. *dēr*, (dial.) *ūar;* Kś. *yaḍ*$^{\bar{u}}$ (pron. *yüḍ*). Cf. Wkh. *dur;* Mj. *yiler;* Yd. *wujud;* (?) Skr. *udara-, ūdara-.* This grouping is very doubtful. If it is correct, *d* has been dropped in V., G., and M.; and, further, *r* has become *l* in V. Possibly it is *d* which has become *l* in V.—a regular change in this dialect—and the *r* is then dropped. In *ḍār, dēr*, initial *u* has been lost and the remaining vowel lengthened. Š. *ūar* recalls the rare Skr. *ūdara* (here also *d* has been dropped). Kś *yüḍ* recalls the Mj. *yiler.*

W. *kiuč;* K. P. *kuc;* P. also *kūc.* Cf. Šg. *kīc;* Sq. *kec.* Cf. Av. *kuši-;* Skr. *kukṣi-* (Tom., p. 787).

Kh. *khoyānu.*

Bird.—B. *marangač, mṛenze;* V. *nīze;* W. *nīgeče;* I take *maran-gač*, (?) going to death, as the original form from which the others are derived by elision. Cf. Prs. *murγ*; Av. *mərəγa-*; Skr. *mṛga-*.

K. *pachĩy-ek*; G. *pici-n*; Gār. *paši-n*; Kś. *pãkhī*. Cf. Skr. *pakṣin-*.

P. *parhanikāle*. Cf. Av. *parant-*; Prs. *parand*; Av. *parəna-*, feather; Skr. *parṇa-*, feather.

Kh. *bōik*, *būik*. ? Der.

M. *ming*; Š. *bing*, *bring*. ? Cf. Skr. *bhṛṅga-*.

Gār. *carōr*. ? Der.

Bring.—B. √*giač*; V. √*giz*; Gār. √*gi*; P. (?) √*ac*; Kh. √*angi*; ? der. B. (*gi-ač*) looks like a compound verb. In B. √*ač* = 'come.' In that case, so is V. *giz*. P. *ac* represents the second member of the compound. Kh. *an-gi*, is also a compound (see below). √*gi* = 'come' in Kh.

W. √*avī*; Š. √*wal*. Aryan √*vadh* (GIP. I^2, p. 417, § 209); Pš. *rā-val-*; Mj. √*a-var*; Yd. √*a-weṛ*. In W. the *a* is evidently a prefix > Av. *ā*.

K. √*ōn*; G. √*an*; Kh. *an-gi* (see above); Kś. √*an*. Cf. Skr. √*nī*, *ā-nayati*; H. √*ān*.

Brother.—B. *brōh*, *brå*; V. *way-eh*; W. *brā*; K. *bāya*; G. *bliaia*; P. *lāī*; Kh. *brār*; Kś. *båy*^{u}; M. *žā*; Gār. *jā*; Š. *jrā*, *žā*. Cf. Av. *brātar-*; Prs. *birādar*; Mj. *werāī*; Yd. *wrāī*; Pš. *wrōr*; Skr. *bhrātar-*.

This word developed after Aryan *bh* had become Eranian *b*. *Li* is liable to change to *j*, cf. Kś. *mål*^{u}, for *mālu*, father, *mạ̄j*$^{\bar{u}}$, for *mājī*, mother. The M., Gār., and Š. forms have therefore come through forms like *bliaia*, *lāi*.

Bull.—B. *aže*, *ašu*; V. *že-št*; G. *ečī* (cow). G.M. *gō*; P. *gō-lāng*; Š. (dial.) *gōlō*. Cf. Av. *gāv-*; Pš. *γvā*; Bal. *gō-χ*; Wkh. *γü*; Šg. *žāv*; Sq. *žao* (GIP. I^2, 300); Skr. *gav-*, *gō-*, an ox, cow. Here B., V., and G. follow Šg., Sq. P. *gō-lāng* is possibly a corruption of Tibetan *glang*, ox.

W. *trā*? Can the *tr* represent a *c*?

K. *dōn*; Š. *dōnō*; Kś. *dād*. Cf. Skr. *daṇḍa-*, a staff, power, (lexicons) a horse; Guj. *ḍāḍ*, lusty, sturdy; L. *dâd*, *ḍād*, a bull; S. *ḍḍād*^{u}, a bull.

Kh. *rešū*, (a cow) *lešū*. Cf. Skr. *r̥ṣabha-*.
See *Cow*.

Camel.—B. *štyur* ; V. *ištiur* ; W. *ūk* ; G., M. *ūχ*. Cf. Av. *uštra-* ; Wkh. *üštür* (with *ü*, cf. the *yu* and *iu* of B. and V.) ; Sq. *χtür* ; Yd. *iščuro*, cf. the common change of *tr* to *c* ; Pš. *ūχ́*.

K., Kh., Š. *uṭ* ; Gār. *ūṭh* ; Kś. *wûṭh*. Cf. Skr. *uṣṭra-*.

Cat.—B. *pišaš, pšīāš* ; V. *pši-kh* ; W. *pišā̃* ; K. *phūša-k* ; G. *psăsi* ; P. *pīšō-ṇd-ik, pīšō-ṇ-ak* ; Kh. *puši* ; Gār. *pīšī-r*. Cf. Wkh. *piš* ; Mj. *piške* ; Pš. *pišō* ; Prs. *pušak*.

Kś. *brạ̄r*^{ū} (pron. *brör*). Cf. Skr. *biḍāla-*.

Š. *būšī*. Cf. Bur. *buš*. Possibly this is connected with the first series, but I have met no instance of initial *p* > *b*. Bur. *buš* may be the original of the whole series.

Child.—B. *parmṇ* ; G. *pola*. ? Cf. Av. *apərənāyu-*, a boy ; Prs. *burnā*. The elision of initial *a* is regular in Eranian before a single consonant. G. *pola* can hardly be from *putrā*, which becomes *pult* in that language, see 'Son.'

V. *kiur*, a child ; Kś. *kūr*^{ū}, a girl, a daughter ; ? Skr. *kumāra-* ; H. *kŭar*.

Š. *šudar*, *šūō*. This can hardly be from *suta-*, considering the regular preservation of a medial *t* in these languages. Can it be connected with Skr. *kṣudra-* ?

Other words for 'child' are W. *tana-muneh* (apparently 'small man') ; K. *čhātak* ; P. *kiṭ*^{a}*lā* ; Kh. *ažēli* ; M. *māsūm* (? dim. of *māš*, man) ; Gār. *lakūṭōr* ; Kś. *nyaciv*^{u} (pron. *necyuv*).

Clothe, put on clothes.—B. V. *√amj* ; G. *√anč* ; Kh. *√anj*. ? Cf. Av. *paitiš-muχta-* ; Phl. *pat-mōχtan* ; Wkh. *√pamēṭs* ; Prs. *mōza*, a shoe (Horn, 994, *160*).

Come.—B. *√ač*, *√preč* ; V. *√joč* ; W. *√ačh*. Cf. Šg. Sq. *√yct* ; Mj. *√as* ; Yd. *√cs*. The derivation of this is unknown, see GIP. 1^{2}, 323. *Preč* presupposes the prefix *pra*. It also means 'go.' See 'go.' I prefer to connect with *pragacchati*. Cf. B. *√gi-ač*, V. *√gi-z* ; P. *√ac*, bring.

K. *√ī(h)* ; P. *√yē* ; Š. *ē* ; M. *√ai* ; Kś. *√yi*. Cf. Av.

√*i*, *ay*, go; Skr. √*ī*, go; Av. *ā* + √*ay*; Prs. *ā-yam*, I come.

G. √*jā*; Gār. √*ya*; Š. √*wā*. Cf. Skr. √*yā*, go; Av. *ā* + √*ay*, as above.

Kh. √*gi*. ? Cf. Av., Skr. √*gam*, go; H. *gayā*, gone. But cf. also B. √*gi-ać*; V. √*gi-z*; Gār. √*gi*; Kh. √*an-gi*, all meaning 'bring,' q.v.

The following examples for 'came' are instructive:

B. *ōze*, *ozz*, *ess*, *aja*, *afziā*; V. *ač-ukso*; W. *āṭ-ō*.

K. *au*; G. *aya*; P. *aī-k*; Kh. *hai*, *yao*; M. *ī-gā*; Gār. *yā*, *yā-g*; B. *aiyo*; W. *ā*; Kś. *āv*.

Š. *wā-tō*.

The irregularities are great, but the roots can all be traced. Š. *wātō* may be compared with the Skr. *āyāta-*. So, also, possibly many of the second set. The forms are so abraded that it is impossible to be certain. Or we may compare Skr. *ā-gata-*.

Country.—B. *gol*; V. *gul*; W. *gōl*; Š. *gui*. The word is probably the same as that which is found in '*Bašgal*,' and other Kāfiristān proper names. It is there explained to mean 'valley.' Cf. the term *galī*, applied to the valleys in the N.-W. Panjāb.

Cow.—B. *gōh*, *gåo*; V. *gū-ṭh*; W. P., and M. *gā*; K. *ga-k*; G. *ečī*; Gār. *gāē*; Š. *gō*; Kś. *gāo*. See 'Bull.'

Kh. *lešū*. See 'Bull.'

Dance.—B. *nāṭ*; P. √*nāt*; B. also √*nōt*; V., W., K., and G. √*naṭ*; M. and Gār. √*nēṭ*; Š. √*nath*, *nat*; Kś. √*nač*. Cf. Skr. √*nr̥t*, *nr̥tyati*.

Kh. √*phon*, √*pon*. ? Derivation.

Daughter.—V. *luštu*; Kh. *jūr*, *žūr*; B. *jū*, *ju-k*; W. *jū*; G. *zū*; K. *chu*; M. *dhī*; Š. *δī*; Gār. *dūī*; Š. also *dī* (plur. *dījār-ē*). Cf. Av. *dwγδar-*; Mj. *leγda*; Pš. *lūr*. Cf. Skr. *duhitar-*; Pr. *dhīdā*, *dhīā* (for **duhītā*, with transferred aspiration, see Pischel, Pr. Gram., § 148). The Av. *γδ* is elided in Pš. See GIP. I², 209. Elision of final *r* is common in these dialects. We may take the basis of most of these forms as **dūr* or **diur*, *i* being commonly inserted before *u*. The *j* in Š. *dījār-* may represent γδ, through a *d*. For the V. change of γδ > *št*, cf. Armenian *dustr*. In L., *dhī*, a daughter, makes its plural *dhīrī*. Remembering the frequent interchange between *r* and *j*, this may be compared with Š *dījạr-*.

P. *wēya*. ? Cf. V. *way-eh*, a brother. *Wēya* may be a secondary feminine.

Kś. *kūr*^{u}. Cf. Skr. *kumārī*; V. *kiur*, a child. The Kś. base is **kōrī*.

Day.—B. *gujr*. ? Cf. Prs. √*guδar*, pass by; H. √*guzar*.

V. *ves*; W. *wās*; K. and Kh. *bas*; G. *bā*; P. *dawās*, *dwās*; M. *dis*; Gār. *dōs*; Š. *dēs*; Kś. *dwah* (pron. *doh*). Cf. Skr. *divasa-*.

K. and Kh. *anus*. ? Cf. Av. *azan-*; Skr. *ahan-*, with elision of *h*, or ? Skr. *dina-*, with elision of *d*.

Die.—B. √*mṛ* (imperat. *mṛ-ev*), die; V. *mō* (dead); W. √*mṛ* (imperat. *mṛī*)); G. √*mi* (also = dead); Kh. √*bri*; M. Gār., and Kś. √*mar*; Gār. *mūrš* (dead); Š. √*mir*, die; *mū* (dead). In B. and W. *ṛ* is the cerebral consonant, not the vowel *r̥*. Aryan √*mar*. Cf. Sq. *mīr-d*, he dies; Prs. *mīr-ad*; Av. *mairyāt*; Šg. *mūd-*, dead; Prs. *murd-an*, to die. Skr. *marati*, *mriyatē*. M., Gār. and Kś. agree more closely with Skr. The rest are distinctly Eranian. The presence of *ṛ* indicates an original *rt* (GIP. I^2, 208).

K. √*nāš*. Cf. Skr. √*naś*, *naśyati*.

P. √*lē* (infin. *l-īk*), *lē-im* or *lē-gā-kum*, I am dying. ? Derivation.

Do, make.—B. √*kor*, (I do) *kūnam*, *kotam*, *kaṛōnam*, *kšām*); W. *chēṛ-am*, I shall do, *cāst*, he does; K. *kār-em*, I do; G. √*ker*; P. *kar-am*, *ka-m*, I do; Kh. √*kor* (we shall do, *kō-si*); M., Gār., and Kś. √*kar*. Av. √*kar*, *kərənaoiti*; Prs. √*kar* (I do, *kun-am*); Ghalcah √*kar*, √*car* (Tom., 879); Pš. *kaw*^{a}*l*, *kṛ*^{a}*l* (infinitive); Skr. √*kar*, *karōti*; Pr. √*kar*, *karai* or *kuṇai*.

V. √*le*; Š. *θa-m*, *ta-m*, I do. Av. √*dā*, *daδāiti*, make; Skr. √*dhā*, *dadhāti* (Horn, 521).

The following instances of the past tense and past participle are instructive:

B. *kaṛa*, pp.; W. *kũr*, *kṛa*, he made; K. *āro*, he made; G. *ker-us*, he did; P. *ka-kin*, he made; Kh. *ar-er*, he made; M. *kara-g-il*, he made; Gār. *kēr*, he made.

V. *lē-go*, he made; Š. *θē-gō*, *tē-gō*, he made.

Dog.—B. *kuṛi*, *krũī*; V. *kiru-kh*, *keru-kh*; M. *kūsar*; Gār. *kūcur*. Cf. Sq. *küd*; Kurd. *kūcik*; Skr. *kukkura-*; H. *kuttā*. The derivation of this widely-spread word is unknown. See Tom. 761, GIP. I^2, 8. ? Cf. Bur. *huk*.

W. *čũ*; K. *šēṛ*; G. *šunā*; P. *šū̃ṛi-ng*; Š. *šũ*; Kś. *hūn*^{u}. Cf. Mede (Herodotus), *σπάκα*; Av. *span-*; Skr. *śun-*; Pš. *spai*; Arm. *šun*.

Kh. *rēni*. ? Derivation.

Duck.—I quote the following. The other languages employ loan-words.

B. *aṛ*; W., K., and Kh. *āṛi*; G. *aṛi*; Gār. *ār*. ? Cf. Vedic Skr. *āḍi-* or *āti-*.

V. *želai*. Cf, Mj. *yelke*; Yd. *yeško*.

Ear.—B. *kōr*; W. and Kh. *kār*; P. *kāṛ*; K. *kuṛō̃*, *ḳrō̃*; G. *kham-ṭa*; M. *kāṇ*; Gār. *kyan*; Š. *kūn*, *kōn*; Kś. *kan*. Cf. Av. *karəna-* (Horn, 845); Skr. *karṇa-*.

V. *imu*.

Eat.—B. √*yū* (past 3, *iyā*); V. √*oyu*; W. √*yū*; K. √*žu*; G. √*žo*; P. √*e*, √*a*; Kh. √*žu* (past *oyo-stam*, I ate). Cf. Prs. *jāv-īdan*, to chew (origin uncertain, Horn, 415); Wkh. √*yav* (*yīt*, he eats); Pš. *žōw-*^{a}*l*, to chew; Bal. *jāy-ag*, ditto. The prefix *o* probably represents *ava* = Prs. *ō*. Tom. (852) connects Wkh. *yav* with Skr. √*av*. The above examples show that this is wrong.

M. √*kha*; Gār. √*khō*; Š. √*ka*; Kś. √*khi*. Cf. Skr. √*khād*, *khādati*; H. √*khā*; Prs. *χāyīdan*. With Kś. *khi*, cf. Hindī *khi-l-ānā*, to cause to eat.

Eye.—B. and W. *acē̃*; V. *iži*; K. and Kh. *ec*; G. *iči-n*; (?) P. *anc*. Cf. Av. *aši-*.

Kh. *γec*; M. *ainch*; Gār. *iṭh*; Š. *achī*, *āčhē*; Kś. *ạch*^{i}. Cf. Skr. *akṣi-*.

The Kh. *γec* is doubtful. The derivation offered suggests the forms *akṣi* > *akiṣi* > *akec* > *kec* > *γec*, or the *γ* may be prosthetic.

Famine, dearness (of food, etc.).—K. *dragāž*; Kh. *drāγānj*; Kś. *drāg*. Derivation unknown. Tom. (899), compares the Kś. word *drạg*^{u}, dear, with Slavonic *dragъ*. One is reminded of the last syllable of the Skr. *mahārgha-*.

Far, distant.—B. *dyuṛ*, *dyoṛ*; W. ? *sudu*; K. *dē-ša*; G. *durac*; P., M., Š., and Kś. *dūr*; Kh. *do-dēri* (locative ?); Gār. *dēōr*. Cf. Av. Skr. *dūra-*; Av. loc. *dūir-e* (ELA. 99); Wkh. *δīr*; Pš. *lire*.

V. *tikkḕ*. ? Derivation.

Father.—B. *tōt*, *tōtt*; W. *tata*, *tā*; P. *tātī*; Kh. *tat*. Cf. Skr. *tata-*, *tāta-*; Greek *τέττα*; Latin *tata*; Wkh., Mj. *tāt*.

K. *dāda*. Cf. Šg. *dād*.

M. *mhāla*; Š. *mālō*; Kś. *mål*^{u}. Cf. Š. *mālī*, mother. The word for 'father' is a corresponding masculine. It can hardly be here a nursery word.

V. *yā*. Numerous derivations are possible for this, but none are certain.

Finger.—B. *angyur*; V. *igi*; W. *āgūṛ*; K. *anguṛya-k*; Gār. *angir*; Š. *agui*; Kś. *anguj*$^{\bar{u}}$ (for *angulī*). Cf. Skr. *aṅguli-*, *aṅguri-*; Prs. (Kāšānī) *angulī*.

Kh. *camuṭ*. ? Derivation.

Finger-ring.—B. *angušti*; V. *wōgiχ*; W. *āguštō̃*; K. *angušt-ar*; P. *angōc-*^{a}*k*; Kh. *pulungušt*; Gār. *angusir*. Cf. Av. *aṅgušta-*, toe; Prs. *angušt-ar*, a ring; Sq. *ingaχt*, a finger; Wkh. *pulangušt*, a ring.

Š. *barōnō*. Cf. Bur. *burundo*.

Fire.—B. *agō̃*, *angā*; V. *an-ekh*; K., G., P., and Kh. *angār*; Gār. *āgār*; M., Š. *agār*; M. (also), Kś, *nār*; Š. (also), *hagār*. Cf. Skr. *aṅgāra-*, *agni-*; Prs. *angišt*.

W. *ēṛ*. Cf. Av. *aθr-*; Mj. *yūr*; Yd. *yūṛ*; Pš. *ōr*.

In the word for son *θr* > *tr* in W., see 'son.' The Šg. for 'fire' is *yāč*, like *puč*, son (cf. GIP. I^2, 303). In these dialects *rt*, *tr*, can become *ṛ*, *r*. Cf. Pš. *muṛ* for **murta* dead. See 'die.'

Š. (dial.) *phu*. Cf. Bur. *phū*.

Foot.—B. *kyur*, *kũr*; K., G., Gār., and M. *khur*; Kś. *khōr*; Š. (dial.) *küti*. Cf. Skr. *khura-*.

W. *pā-pō*; P. *pā*, *pai*; Š. *pā*; Kh. *po-ng*. Cf. Av. *pāδa-*; Prs. *pā*.

V. *ṭhiṭē*, *tē̃*. ? cf. Skr. *sthita-*.

Fowl.—B. *kakak*; V. *kakokū*; K. *kakawak*. Cf. Skr. *kr̥kavāku-**.

The survival of this Vedic word almost letter for letter in K. is remarkable.

W. *kiukiu*; G. *kukuṛ**; P. *kukūr**; Kh. *kukū*; M. *kukō̃**; Gār. *kūkur**, *kugū**; Š. *kankōrō-cō**; Kś. *kwakur* (pr. *kokur**). Cf. Skr. *kukkuṭa-**.

Although classed under 'fowl,' those marked with an asterisk mean 'cock.'

Give.—B. √*prē* (past part. *ptā*); V. √*aphle* (pp. *aphlē-go*, *polo-go*); W. *prē* (*pratā*); K. *prau*, he gave; Kh. *prai*, he gave. ? Cf. Av. √*dā*, *daδāiti*, he gives, with prefix *fra* (*pra*); Wkh. √*ra-δå* (pp. *ratt-*, *δett-*); Mj. *lia*, he gave. The prefix in V. may be *ā*+*pra*.

G. √*θla* (pp. *θlit-*). Cf. Av. √*dā*, *daδāiti*, he puts; Śg. √*δed* (pp. *δād-*); Skr. √*dhā*, *dadhāti*.

K. √*de*; P. and Š. √*dē*; Kh. √*dī*; M. √*dai* (pp. *dit*); Gār. √*dā*; Kś. √*di* (pp. *dit*^{u}). Note the change of *ā* to *i*, *e*, as in Prs. *dih-am*; Pāli, *dēti*; H. *dē-nā*. Av. Skr. √*dā*.

W. √*ao*. ? Cf. Bur. √*yū*, or possibly *ā*+ √*dā*.

Go.—B. √*preč*; V. √*pez*. See 'come.' Derivation doubtful. Several suggest themselves—*e.g.*, *pra*+ √*yat* (see 'come'), or Skr. *prēṣita-*; Prs. *firišta*. I am inclined to suggest Av. *fra-jasaiti*; Skr. *pra-gacchati*.

B. √*vī*; W. √*ī*; K., and P. √*pār-i*. See 'come.'

W. √*cū*; Gār. *cō*. Cf. Wkh. *ċau-am*, I go. O. Prs. √*šiyav-*, Av. √*šav*.

P. √*pā* (pres. *pāk-am*, I go; *paγ-a*, he goes) Kś. √*pak*; K. *pai*, having gone. Derivation doubtful. ? Cf. Skr. *pra-kramatē*.

Kh. *bī* (both 'become' and 'go'); M. √*ba*; S. √*bo*. Cf. Av. √*bav*, become; Skr. √*bhū*, become. Compare Prs.

šudan, 'to go,' hence 'to become.' So in the Pamīr dialects. Here the order of change of ideas is reversed. It is noteworthy that Kh. has *boγa-* for its imperfect base. Cf. Š. *bojam*, I go.

G. *dī*. ? Derivation.

The past participle of this verb is as follows :

B. *go* ; W. *goă* ; G. *gā* ; P. *gī-k* ; Gār. *gā* ; Š. *gaō* ; Kś. *gauv*. The others are regular ; V. *pez-ekso* ; K. *pār-au* ; Kh. *baγai* ; M. *baī-gā*. *Go*, etc., are of course to be referred to Skr. *gata-*.

Goat (male).—B. *gaš* (pl. *šeṛe*) ; V. *geš* (pl. *šē*) ; W. *groš*. (?)

K. *bīra* ; Gār. *bīr*, *bīrā-ṭh* ; V. *beir* (a she-goat). (?)

G. *lauša*. (?)

P. *pāj*^{a}*ṛā* ; K. and Kh. *pai* (she-goat). (?) *pāj*^{a}*ṛā* for *pāj* + *ṛa*. With *pāj*, cf. *wezeh*, etc., she-goat.

P. *šōṭā* ; M. *čatilo*. (?)

Kh. *tic*. (?)

M. *mūngur* ; Š. *mūgar*. (?)

Kś. *čawul*^{u}. Cf. Skr. *chagala-*.

Goat (female). (When not merely feminine of, or identical with, the preceding.)—B. *wez-eh* ; W. *wasei*. Cf. Av. *būza-* ; Mj. *wuz*.

G. *heni*.

M. *sāil* ; Gār. *chēl*. Cf. Skr. *chēla-*.

Š. *ai*.

Gold.—B. *sūn*, *sōn* ; V. *šiu* ; W. and G. *son* ; K. *sū̃ṛa* ; P. *sōnā* ; Kh. *sōr-m* ; Š. *sōn* ; Kś. *svan* (pron. *son*). Cf. Skr. *svarṇa-*.

Graze, lead to pasture.—W., K., and Gār. √*car* ; Kh. √*roch* ; M. √*sār* ; Š. √*cer*. Not noted elsewhere. Kh. has metathesis. Cf. Av. Skr. √*car* ; Mj. √*car*.

Great, large.—B. *ål* ; Kh. *lott*. (?) derivation. Cf. Pš. *lōē* ; Wkh. *lup* ; Turkī *ulup* (Tom. 816). But this is explaining obscurity by obscurity.

V. *wištar*. Cf. Pš. *star*. Cf. Av. *stawra-*, firm, compact ; Skr. *sthūra-*, *sthūla-* (Geiger, ELA. 204).

K. *γona* ; P. *gaṇ* ; M. *γō̃* ; Gār. *giān*. Cf. Skr. *ghana-* ; Prs. *āgīn*, full (Horn, 41).

Hair.—B. *dru*, *žu* ; V. *žui* ; Kh. *drö* ; (?) G. *čumu-ṭa* ; (?) Ś. *camōyẽ*.

W. *coṛo-k* ; K. *cūṛi*. Cf. Skr. *cūḍikā* ; *cūlikā*.

G. *khēs*. Cf. Skr. *kēśa-*.

M. *bāla* ; Gār. *bāl* ; Š. *bālī* ; Kś. *wāl*. Cf. Skr. *vāla-*.

Hand.—B. *dušt*, *dui* ; V. *lust* ; W. *došt* ; (?) Gār. *thair*. Cf. Av. *zasta-* ; O. Prs. *dasta-* ; Wkh. *δast* ; Mj. *lāst* ; Yd. *last* ; Pš. *lās*.

K. *hāst* ; G. *hast* ; P. *hāst*, *hās* ; Kh. *host* ; M. *hā* ; S. *hatth*, *hath* ; Kś. *hath*. Cf. Skr. *hasta-* ; Pj. *hatth* ; H. *hāth*.

The Gār. word is doubtful. The suggested derivation supposes a change of δ to *th*, and elision of *st* as in B. and M. But this does not account for the *r*. Cf. however Gār. *thōs*, head.

Head.—B. *šei*, *pšai* ; V. *ji* ; W. *šei* ; G. *šau-ṭa* ; Kh. *sor* ; P. *šīr* ; Kś. *hīr*. Cf. Av. *sarah-* ; Mj. *pūser* ; Yd. *pūsr* ; Skr. *śiras-*.

K., M., and Š. *šiš*, *šīš* ; (?) Gār. *thōs*. Cf. Skr. *śīrṣa-*.

The B. *pšai*, compared with Mj. and Yd., suggest an Eranian and not an Indian connection for the first five words. As for Gār. *thōs*, cf. Gār. *thair*, hand.

Hear.—He heard,—B. *san-gāya* ; V. *nusi-ogo* ; K. *san-gyes* ; M. *šun-gil*. *Gāya* in B. *san-gāya*, *gyes* in K. *san-gyes*, probably mean 'went.' Cf. H. *sun-jānā*, to hear. V. has metathesis. Cf. Av. √*srav* ; Skr. √*śru* ; Prs. *šunūdan*.

P. √*har* ; (?) Av. √*srav*.

Š. *pārudū*, he heard. (?) deriv.

Heart.—B. *zare* ; W. *zō*. Cf. Av. *zərəd-*.

G. *heṛa* ; P. *haṛā* ; Kh. *herdi*. Cf. Skr. *hṛdaya-*.

The preservation of *rd* in *herdi* also occurs in Ghalcah Cf. GIP. I^2, 304.

Horse.—B. *ušp* ; K. *hāš* ; Š. *ašpō*, (dial.) *apš*. Cf. Av *aspa-* ; Prs. *asp* ; Mj. *yāsp* ; Wkh. *yāš* ; Pš. *ās* ; Bal. *aps* ; Skr. *aśva-*.

V. *īri.* (?) derivation. Possibly connected with √*bar*, through Šg. *vorj*, etc.

Kh. *istōr.* Cf. Av. *staora-*; Prs. *ustōr*; Šg. *stōr.*

W. *guṛ*; G. *goṛa*; M. *ghō*; Gār. *gōr*; P. *gōṛā*; Kś. *gur*^{u}. Cf. Skr. *ghōṭa-ka-.*

House.—B. *ama, amu*; W. *ama*; G. *āma.* (?)

V. *war-ekh, tar-ekh* (spelt *tareq*); K. and Kh. *dŭ̄r*; Kś. *lūr.* Cf. Av. *dvar-*; Prs. *dar*; Kurd. *bar*; Pš. *var*; Wkh. *bāṛ*; Mj. *labra*; Skr. *dvār-*, a door.

K. *hāndūn.* Cf. Av. *antarə*; Phl., Prs. *andarūn.* It is unnecessary to connect this directly with Skr. *anta-*, as suggested by Tom. 896.

Kh. *χata-n.* (?) cf. Av. *kata-*; Phl. *kata-k*; Mj. *kei.*

P. *gō̃s*^{a}*-g, gōši-ng*; M.Š. *gōt*; Š (dial.), *gōš, gōž.* (?) cf. Skr. *gōṣṭha-* or *gōtra-.*

M. *bhā.* (?) cf. Skr. *bhavana-.*

Gār. *šiṭ, šīr.* (?)

Hunger.—B. *ot, åt*; V. *ūt*; W. *avot*; G. *hawat* (hunger, famine); P. *hawata giyārī, wata-tiyārī.* Cf. Ar. *qaḥṭ.* There is little doubt about this derivation. The usual word for 'famine' is a compound such as 'hunger-year'; cf. H., Prs. *qaḥṭ-sāl.*

K. *nōra*; Š. *ūnai*; Š. dial., *uniāl* or *nirōnu*, hungry. Tom. 897, derives this from Skr. *anāhāra-.* It is not impossible.

Kh. *chuī*; M. *būcha*; Gār. *būṭhō* (hungry); Kś. *bōchī.* Cf. Skr. *bubhukṣā.*

Inside, within.—B. *atē, atē̃r*; W. *attar*; K. *uδrī-man*; G. *atra-n*; Kh. *andr-ēnī*; Kś. *andar.* Cf. Av. *antarə*; Skr. *antar*; Prs. *andar.*

V. *tibzi.* (?) deriv. (probably *ti-bzi*, to-within, a dative of motion).

Iron.—B. *cimr, cimeh*; V. *žema*; W. *cima*; K. *cīmbar*; G. *čimar*; P., Gār., Š. *cimar*; P. *cụmar*; Kh. *cumr, cumūr*; M. *sē̃war*; Š (dial.) *cingār.* Cf. Bur. *chomar.*

Kś. *šistar.* Cf. Skr. *šastra-*, a weapon, iron, steel.

Kid.—B. *cõ*; V. *iša*; W. *cũ.* Cf. Wkh. *cōγ*, which Tom. 765 connects with Av. *garəwa-*, Skr. *garbha-.*

Live, be alive.—B, *šūwă*, alive; *šū*, life; V. *šo-ōkzo*, he is alive; W. *šū̃da*, alive; K., Kh, *junu*, alive; G. *zien*, alive; Kh, also *žanū*, alive; Gār. *jāndō*, living; Š. *jīnō*, alive. Others borrow from Prs. Cf. Av. Skr. √*jīv*; Av. *jvaiti* (for *jīvaiti*), he lives; *j*(*ī*)*vant-*, living; Skr. *jīvati*, he lives.

Lose.—B. *psē-stai*, he was lost; V. *psā-ogo*, he lost; W. *pus*, he was lost; *pius* (ppp.), lost; G. *phus-a-us*, he was lost, *phuz-di*, lost. (?) Deriv.

Make (see 'do').

Man.—B. *manje*; S. *manujrō*, *manužō*. Cf. Skr. *manuja-*.

W. *manaš*; B. *mancī*, *mach-kuṛ*; K. *mŏc*; V. *ṁuš*; Š. *mūš*; Kh. *mōš*; M. *māš*; Gār. *mēš*; Kś. *mahan-ivu*. Cf. Skr. *mắnuṣa-*, *mānuṣya-*. In Kś. there has been metathesis of *h* (for *ṣ*) and *n*.

V. *warjemi*.

G. *lauri*.

Moon, month.—B. *mōs*; V. *mas-ekh*; W., Ḳh. *mās*; G. *māsoi*. Cf. Skr. *māsa-*; Av., O. Prs. *māh-*.

K. *mastr-uk*. Cf. Pš. *myāšt*; Šg. *mēst*.

P. *mai*(*y*)*-ik*. Cf. Av., O. Prs. *māh-*; Pš. *-maī*; Dig. Oss. *mäyä*; Tag. *mäi*; Wkh. *mūi*.

M. *yū̃*; Gār. *yasūn*; Š. *yūn*, *gyün*; Kś. *zūn*. (?) Cf. Skr. *jyōtsnā*; Pr. *jōṇhā*, moonlight. Cf. also, Wkh. *jümāk*; Mj. *yumega*, *yomγa*; Yd. *imoγo*.

Mother.—B. *nū*, *nōn*; V., Kh. *nan*. Cf. Skr. *nanā*; Wkh. *nån*; Mj. *nēnā*; Sq. *anå*; Prs. *nana*; Albanian, *nanε* (see Horn, 1,044).

W. *oie*; K. *āya*; G. *jai*; P. *āi*; Gār. *yaī*; Š. (dial.) *āžē*. ? Cf. Skr. *jāyatē*, he is born.

M. *mhāī*; Š. *mālī*; Kś. *mạ̄j*$^{\bar{u}}$ (pron. *möj*). Cf. Prs. *mādar*; Sq. *mād*; Pš. *mōr*.

Mouth.—B. *aži*; B., K. *aši*; V. *iš*; W. *āš*; G. *hāsi*; M., Gār. *āī*: Š. *ā̃ī̃*, (dial.) *āzī*; Kś. *ạs*^{i} (pron. *ös*^{i}). Cf. Skr. *ās-*, *āsya-*.

Kh. *apak*. Cf. Yd. *pkor*.

P. *dōr*.

Nose.—B. *nazu-r*, *nasu-r*^{1}; V. *nes*^{1}; W. *nasū*^{1}; K. *nātcu-r*^{3}; G. *nasi*^{1}: P. *nāst*^{3}; Kh. *nas-kā-r*^{2}; M. *nathū-r*^{3}; Gār. *nōzō-r*^{1}; Š. *nātō*, *nutō*^{3}: Kś. *nast*^{3}. Cf. Av. *nāoṅhā-*; Old Prs. *nāh-*; Šg. *nèǰ*; Sq. *nåz*; Skr. *nāsā*^{1}, *nāsikā*^{2}, *nasta-*^{3}. Cf. Brugmann, *Grundriss*, i., 416. The original form is *nās-*, to which various suffixes (? diminutives) have been added.

Out, outside.—B. *bar̥*, *ber̥ū̀*; V. *be*; W. *ber*; K. *bī-en*; G. *berā-ta*; P. *dōrē*; Kh. *bēri*; Š. *darū*; Kś. *nyaḅar* (pr. *nebar*). Cf. Av. *dvar-*, a door; Skr. *dvār*; Prs. *bēr-ūn*, *dar*, outside. The affiliation of Kś. is doubtful (see Horn, 252, 545, 546). The change of *dv* > *b* is East Eranian. GIP.I^{2}, 76, 414. The *ē* is due to epenthesis of *i* (see GIP.I^{2}, 34). Cf. 'House.'

Ring (see 'finger-ring').

See.—B. √*war̥*; W. √*vèr̥*. Cf. Av. *vaēn-āmi*, I see; Prs. *bīn*, seeing; Wkh. *wīn-am*, I see.

K. √*āweš*; Kś. √*wuch*. Deriv. to me doubtful. Several suggest themselves. Cf. (*e.g.*) Ghalcah √ *vis* (Tom. 857), or Skr. *vīkṣ*.

P. √*laš*; Gār. √ *liṭh*. Cf. Skr. √*dr̥ś*, ppp. *dr̥ṣṭa-*.

Kh. √*poš*; M. √*paš*; Š. √*pac*, (dial.) √*pāš*. Cf. Skr. √*paś*, *paśyati*.

V. *uskō-zi*, having seen (? deriv.).

K. *jag-a*, he saw (? deriv.).

G. *tā-us*, he saw (? deriv.).

Self.—V. *šō̃*; W. *šū̃*. Cf. Av. *χ*^{v}*a-tō*; Skr. *sva-*; Prs. *χu-d*; Šg. *χu*.

W., G. *tanu* (own); P. *tāni-k*; Kh. *tan*; M. *tă*; Gār. *taṅī* (own); Š. *tomō*; Kś. *pān*^{a}. Cf. Skr. *ātman-*; Shb. *ata-*; Pr. *appa-*.

G. *phu-ka* (?).

Send.—V. √*es*; G. √*ša*; Kh. √*weš*. Cf. Skr. √*iṣ*, *ēṣati*.

W. *prešya*, he was sent. Cf. Skr. *prēṣita-*.

Share, division.—B. *bar̥-este*; V. *buṭ-og*; W. *maṭ-ini*;

K. *baš*; P. *waṇṭe*; G. √*beṇṭ*, divide; M. *baṭ-ha*. Cf. Skr. √*vaṭ*, *vaṭati*; √*vaṇṭ*, *vaṇṭati*.

Shoe.—B. *wača*; V. *wezil*; W. *wačai* (? deriv.).

G. *kōš-aṛ*; Kh. *kauš*; M., Gār. *kõš*; Kś. *kùš*. Cf. Prs. *kafš*.

Silver.—B. *aru*, *ariu*; V. *iuri*; W. *ūrci*; K. *rūwā*; G. *rup*; Š. *rūp*; Ks. *rvap* (pron. *rop*). Cf. Skr. *rūpa-*

Kh. *druχm*. Cf. Greek *δραχμή* (Tom. p. 895).

Singing, a song.—B. *lālu*; V. *lol*. (?) Cf. Skr. *āhlāda-*, rejoicing, or √*lal*, sport.

K. *gũṛo*; P. *gē*; M. *gēla*. Cf. Skr. *gāna-*.

Kh. *baše-ik*. Cf. Skr. *vādya-*.

Sister.—B. *sus*; V. *siusu*; W. *sōs*; G. *sase*; P. *sāī*; Kh. *ispusār*; Tirhai, *spaz*; Gār. *išpō*, (dial.) *šū*; Š. *sah*. Cf. Skr. *svasār-*; Av. χ^{v}*aṅhar-*; Wkh. *χüi*. This word, therefore, branched from the Aryan stock before the development of the Eranian *χ*. The preservation of the long *ā* in Kh. *ispusār* is remarkable.

M. *bhẽ̄*; Kś. *byaña* (pron. *benye*). Cf. Skr. *bhaginī*; H. *bahin* or *bhain*.

Sit.—B. √*niž*; W. G. Kh. √*niš*; K. √*nis*; P. √*nī*. Cf. Av. *nišhiδaiti*, he sits; Prs. *nišī-n*, seated; Skr. *ni-*√*sad*, *niṣīdati*.

V. √*bišl*, √*ašl*. Cf. Skr. *upa-* (or *ava-*) *sīdati*. The final *l*, however, points rather to an Av. *δ*.

M. √*bhai*; Gār. √*bai*; Š. √*bē*; Kś. √*byah* (pron. *beh*). Cf. Skr. *upa-viśati*; H. √*bais*.

Slave.—B. *loṇē*; W. *lavẽ̄ṛ*; G. *lawand*; P. *lawanṭ*. Cf. Prs. *lavand*, a volunteer. Probably confused with H. *launḍā*.

Son.—B. *piṭr*, *puṭr*; V. *piẽ*; W. *piutr*; K. *pūtr*; G. *pult*; P. *puṭhlē*; M. *pūṭh*; Gar. *puṭ*, (dial.) *pūc*; Š. *puc*, (dial.) *puš*. Cf. Av. *puθra-*; Wkh, *pötr*; Šg. *puč*; Sq. *pöč* (GIP, I^2, 303; Gray, 567); Prs. *pus*, *pusar* (GIP, I^2, 86); Skr. *putra-*; S. *puṭu*.

Kh. *žau*, *au*. Cf. Prs. *zeh*, a child; Av. √*zan*; Skr. √*jan*. Not likely to be derived from Skr. *jāta*, as *t* is rarely elided.

Kś. *gwabur* (pron. *gobur*). Cf. Bengali, *gābhur*, a youth.

Star.—B. *rašta*; V. *ištī-kh*; Kh. *istāri*; P. *sitāra* (loan-word). Cf. Av. *star-*; Wkh. *står*; Yd. *stāre*; Prs. *sitāra*.

W. *tarā̆*; K. *tāri*; G. *tāre*; P. *tārā*; M. *tāra*; Š. *tārū*; Kś. *tāru-kh*. Cf. Skr. *tārā*.

In B. there has been metathesis of *r*. In V. there has been elision of *r*.

Sun.—B. *sū*; V. *isi-kh*; W. *sōi*; K. *sūri*; G. *suri*; P. *sur*; M. *swīr*; Gār. *sīr*; Š. *sūrī*; Kś. *sirī*. Cf. Skr. *sūrya-*.

Kh. *yōr*. Cf. Av. *ayarə-*; Wkh. *yīr*.

Tongue.—B. *dič*; V. *luzu-kh*; Kh. *ligi-ni*.

W. *jip*; K., Š., P. *jib*; P. also *jub*; Gār. *jībh*. Cf. Skr. *jihvā*.

G. *zib*; M. *zēb*; Kś. *zēo*. Cf. Av. *hizū-*; Šg. *zēv*; Sq. *ziv*.

The Kś. *zēo* can hardly come direct from *jihvā*, as that language preserves *j* unchanged before *i* or *e* in Indian derived words.

Tooth.—B. *dutt*; V. *let-em*; W. *dūt*; K. *dand-ōria-k*; G. *dàt*; P. *dānd*, *dānt*; Kh. *don*; M. *dān*; Gār., Kś. *dand*; Š. *dōn*. Cf. Av. *dantan-*; Prs. *dandān*; Yd. *lad*; Mj. *lādi*; Skr. *danta-*.

Water.—B. *ōv*, *åo*; V. *āv-ch*; W. *ao*; K. *u-k*; G. *aū*; Kh. *ū-γ*; M. *wī*; Gār. *ū*; Š. *wei*, *wōī*, *wē*; Kś. *āb*. Cf. Av. *ā̆p-*; Wkh. *vī-k*; Mj. *yau-γā*; Pš. *ōba*; Kurd (Kurmanji), *āwe*; Skr. *ap-*.

P. *war-k*. Cf. Av. *vāra-*, rain; Prs. *bārān*; Wkh. *wür*; Skr. *vār-*, water.

What?—B. *kē*, *kai*; W. *kas*; G. *ki*; K. *kīa*; P. *kō*; Kh. *kya*; Gār. *kai*; M. *gī*; Š. *keh* (why?); Kś. *kyāh*. Cf. Av. Skr. *ka-*.

V. *pseh*. (?) Cf. Av. *cvant-*, with metathesis of *cv*, *vc* > *ps*. Cf. V. *pċhe*, why?, which is apparently another form of the same word.

Š. *jek*, (dial.) *žok* (? deriv.). Can it be connected with Av. *ca-*, or possibly M. *gī* (see above) > Š. *je-*?

Woman, wife.—B. W. *ištrī*; V. *westi*; K. *istri*; G. *ši-gālī*; P. *šlī-kā*, *hlī-kā*; Gār. *īs*; Š. *cei*, (dial.) *čhrī-ga*, *čhaī*; Kś. *trēī*, *trai*. Cf. Wkh. *strēi*; Sq. *stir*; Skr. *strī*. The preservation of *tr* is typical.

B. *jugũr*.

W. *mēši*; G. *maši*; P. *māšī*. These are feminines of the corresponding word for 'man.'

Kh. *kimēri*. (?) Cf. Skr. *kumārī*, a virgin.

PART II

PHONOLOGICAL DETAILS

1. a = a.—Skr. *aṅguli-*, *aṅguri-*, Prs. *angulī*; B. *angyur*, W. *ãgŭṛ*, K. *anguṛya-k*, Gār. *angir*, Š. *agui*, Kś. *anguj*$^{\bar{u}}$, a finger; but V. *igi*.

Prs. *angušt-ar*; B. *angušti*, W. *ãguštō̃*, K. *angušt-ar*, P. *angōc-*^{a}*k*, Gār. *angusir*, a finger-ring; but V. *wōgiχ*.

Skr. *aṅgāra-*, *agni-*, Prs. *angišt*; B. *angā*, *agō̃*, V. *an-ekh*, K., G., P., Kh. *angār*, Gār. *ãgār*, M., Š. *agār*, M., Kś. *nār*, Š. *hagār*, fire.

Av. *aspa-*, Prs. *asp*; Š. *ašpō*, *apš*, a horse.

Av. *antarə*, Skr. *antar*, Prs. *andar*; B. *atē*, *atē̃r*, W. *attar*, G. *atra-n*, Kh. *andr-ēnī*, Kś. *andar*, within; but K. *uδrī-man*.

Av. *χara-*, Skr. *khara-*; Kś. *khaṙ*, an ass; but B. *kur*; V. *kōru*; P. *kār*.

Skr. *gardabha-*; W. G. Gār. *gadā*, K. *gardō-k*, M. *ghadā*, an ass; but Kh. *gurdō-γ*.

Av. Skr. √*kar*; M. Gār. P. Kś. √*kar*, do; but others √*kār*, *ker*, *kō̃r*.

Av. *karəna-*, Skr., *karṇa-*; Kś. *kan*; but others *kār*, *kōr*, etc., an ear.

Skr. *tata-*; W. *tata*, Kh. *tat*, a father; but others *tāt*, *tot*.

Skr. *manuja-*; B. *maṇje*, Š. *manužō*, a man; Skr. *mắnuṣa-*; B. *mancī*, W. *manaš*, G. *manuš*, Kś. *mahan-ivu*, a man.

Skr. √*vaṭ*, B. √*baṛ*, W. √*maṭ*, P. √*wanṭ*, M. √*baṭ*, share; K. *baš*, ashare; but V. √*buṭ*.

Av. *dantan-*, Prs. *dandān*, Skr. *danta-*; K. *dand-ōria-k*, G. *dăt*, Gār. Kś. *dand*, a tooth; but V. *let-em*, W. *dăt*, Kh. *don*, P. *dānd*.

2. a>ā.—P. *kār*, ass. See No. 1.

Skr. *divasa-*; W. *wās*, G. *bā*, P. *dawās*, *dwās*, a day; but K., Kh. *bas*, Kś. *dwah*.

K. √*kār*, do. See No. 1.

Skr. √*naś*, *naśyati*; K. √*nāš* (compensatory lengthening), die.

W. P. Kh. *kār*, M. *kāṇ* (compensatory lengthening), an ear. See No. 1.

K. *hāš* (through *ašp*, **ašš*; compensatory lengthening), a horse. See No. 1.

M. *māš* (through *manuṣa-*, **mauša*) (really *a*+*u*>*ā*). See No. 1.

P. *dānd*; M. *dān*, tooth. See No. 1.

Skr. *nasta-*; P. *nāst*, Š. *nātō* (compensatory lengthening), K. *nātc-ur*, but M. *nath-ūr*, Š. also *nutō*, Kś. *nast*, nose.

Skr. √*paś*, *paśyati*; Š. (dial) √*pāš* (compensatory lengthening); but Kh. √*poš*, M. √*paš*, Š. √*pac*, see.

3. ā=ā.—Av. *ăp-*; V. *āv-eh*, water. Others, *åv*, *ōv*, etc.

Av. *brātar-*, Prs. *birādar*, Skr. *bhrātar-*; W. *brā*, K. *bāya*, P. *lāī*, Kh. *brār*, M., Š. *žā*, Gār. *jā*, brother; others, *brōh*, *brå*, *way-eh*, etc.

P. *tātī*, father. See No. 1.

Šg. *dād*; K. *dādā*, father.

Skr. *aṅgāra-*; B. *angā*, K., G., P., Kh. *angār*, Gār. *āgār*, M., Š. *agār*, Kś. *nār*, fire; others *agọ̆*, *an-ekh*, etc.

Skr. *vāla-*; M. *bāla*, Gār. *bāl*, Š. *bālī*, Kś. *wāl*, hair.

Skr. *māsa-*; W. Kh. *mās*, G. *māsoi*, moon; others *mōs*, *mas*, etc.

Skr. *ās-*, *āsya-*; W. *āš*, M., Gār. *āĩ*, Š. *ā̂ĩ*, *āzī*, Kś *ạsⁱ*, mouth; for others see Nos. 4 and 5.

Av. *star-*, Yd. *stāre*, Prs. *sitāra*; Kh. *istāri*; but B. *rašta*, V. *ištī-kh*, a star.

Skr. *tārā*; K. *tāri*, G. *tāre*, P. *tārā*, M. *tāra*, Š. *tārū*, Kś. *tāru-kh*; but W. *tarā̃*, a star.

4. ā > a.—Skr. *ā* + √*nī*; G. Kh. Kś. √*an*, bring; but K. √*ōn*.

V. *way-eh*, a brother. See No. 3.

Skr. √*khād*; M. √*kha*, Š. √*ka*, eat; but Gār. √*khō*, Kś. √*khi*.

V. *mas-ekh*, moon. See No. 3.

B. *aži*; B., K. *aši*, G. *hāsi*, mouth. See No. 3.

Skr. *nāsā*, *nāsikā*; B. *naz-ur*, W. *nasū*, G. *nāsi*, Kh. *nas-kā-r*, nose; V. has *nes*, and Gār. has *nōz-ōr*, Cf. No. 2.

W. *tarā̃*, a star. See No. 3.

5. ā̆ > ī̆.—In many cases this is due to the influence of a neighbouring sibilant, *h*, *y*, or palatal, GIP. I^2, 24.

Av. *paršti-*, Prs. *pušt*; G. *pišṭi*, K. *pišṭō*, back. The *a* is preserved in W., Gār., Š., Kś., and others, and as in Prs. becomes *u* in Š (dial.), Kś. (also). In B. *pṭī*, *ktī*, V. *kčeh*, it is syncopated.

Kś. √*khi*, eat. See No. 4. (Probably through *khāda-*, *khāa-*, *khāya*, *khya*.)

Av. *aši-*; V. *ižĭ*, G. *ičĭ-n*; Skr. *akṣi-*; Gār. *iṭh*, eye. All due to epenthesis. Other forms depending on epenthesis are Kh. *γec*, K., Kh. *ec*, M. *ainch*, Kś. *ạch*^{i}. Original *a* preserved in B., W. *acē̃*, P. *anc*, Š. *achī*, *āčhē*.

V. *igi*, finger. See No. 1.

Kh. √*dī*; Kś. √*di*, give. See No. 6.

B. *dič*, ten. See numerals.

Compare Skr. *ghana-*; Gār. *giān*, great. See No. 8.

6. ā̆ > ē̆.—Skr. *divasa-*; V. *ves*, Š. *dēs*; cf. M. *dis*, a day (due to influence of preceding *i*).

K. Kh., *ec*, eye (due to epenthesis). See No. 5.

Av. √*kar*; Pāmir dialects, √*kar*, √*car*; W. √*cheṛ*, G. √*ker*, do (through * √*kyar*).

Av *āθr-*, Mj. *yūr*, Yd. *yūṛ*; W. *ẽṛ* (through influence of preceding *y*), fire.

Av. √*dā*; K. √*de*, P., Š. √*dē*; cf. Kh. √*dī*, Kś. √*di*, M. √*dai*, give. But Gār. √*da*.

Gār. *mēš*, man (Skr. *manuṣya-* > *ma(n)yṣa*). See No. 1.

V. *nes*, nose (epenthesis of *i* in *nāsikā*). See No. 4. Cf. Šg. *neǰ* (Eranian).

Av. *dvar-*, Skr. *dvār*, Prs. *bēr-ūn*; B. *beṛ-ū̃* or *baṛ*, V. *be*, W. *ber*, G. *berā̃*, Kh. *bēri*, out. But P. *dōrē*, Š. *darū*. Due to epenthesis. See vocab.

G. √*benṭ*, share. See No. 1.

Š. *deii* or *dāī*, ten. See numerals.

7. **ā > ai.**—M, *ainch*, eye (epenthesis). See No. 5.

M. √*dai*, give. See No. 5.

Š. *dāī*, ten. See numerals.

8. **ā̆ > å, ŭ, o.**—The change of *a* to *o*, and of *ā* to *å* is common in East Eranian. (Cf. GIP. I^2, p. 295.) In Afṛīdī Pś. the change of *ā* to *ă* is universal. The further change of *å* or *o* to *ō*, and thence to *ŭ* is easy. In Wazīrī Pš. every *ā* becomes *ō*. In Shb. there are several instances of *a* > *u*.

B. *kur*, V. *kōru*, ass. See No. 1.

Kh. *gurdō-γ*, ass. See No. 1.

Š. (dial) *pūtū*, Kś. *pušt*, back. See No. 5.

K. √*ōn*, bring. See No. 4.

B. *brå*, *brōḥ*, Kś. *båy^u*, brother. See No. 3.

Skr. *daṇḍa-*; S. *ḍḍăd^u*, K. *dōn*, Š. *dōnō*, but Kś. *dā̃d*, a bull.

Skr. *divasa-*; Gār. *dōs*, Kś. *dwah*, *doh* (vocalization of *w*). Other forms, V. *ves*, M. *dis*, Š *dēs*, W. *wās*, K., Kh. *bas*, G. *bā*, P. *dawās*, *dwās*.

B., Kh. √*kor*, do. See No. 6.

B. *kōr*, K. *kuṛō̃*, *krō̃*, Š. *kūn*, *kōn*, ear. See No. 1.

Gār. *khō*, eat. See No. 4.

B. *tōt*, *tōtt*, father. See No. 1.

B. *agō̃*, fire. See No. 1.

Skr. *ghana-;* K. *γona*, M. *γō̃*, but P. *gaṇ*, Gār. *giān*, great.

Av. *zasta-*, O. Prs. *dasta-;* B. *dušt*, *dui*, V. *lust*, W. *došt;* Skr. *hasta-;* Kh. *host*, but K., P. *hāst*, G. *hast*, P. *hās*, M. *hā*, Š. *hatth*, Š., Kś. *hath*, hand.

B., W. *ošṭ*, Kh. *ošt*, eight. See numerals.

W. *dōš*, Kh. *još*, ten. See numerals.

B. *ušp*, horse. See No. 1.

K. *uδrī-man*, inside. See No. 1.

V. *muš*, Š. *mūš*, K. *mŏc*, Kh. *mōš*, man (contraction of *au* < *anu*). See No. 1.

B. *mōs*, moon. See No. 3.

Gār. *nōzō-r* (cf. Sq. *nåz*), nose. See No. 4.

V. √*buṭ*, share. See No. 1.

Skr. *gāna-;* K. *gūṛo*, a song.

Av. *ayarə-*, Wkh. *yīr;* Kh. *yōr*, sun.

Kh. *don*, Š. *dōn*, B. *dutt*, W. *dū̃t*, tooth. See No. 1.

Av. *ā̆p-*, Kurd. *āwe*, Pš. *ōba;* B. *åo*, *ōv*, W. *ao*, K. *u-k*, G. *aū*, Kh. *ū-γ*, Gār. *ū*, Š. *wōī*, but V. *āv-eh*, M. *wī* (cf. Wkh. *vī-k*). S. (also) *wei*, *wē*, Kś. *āb*, water.

Skr. *karman-;* Š. *krom*, work.

Skr. *grāma-;* K. *grōm*, village.

9. Aphæresis of a.—Aphæresis of *a* is not uncommon in Indo-Aryan. In modern Persian it is regular before a single consonant (GIP. I^{2}, p. 20).

Av. *apərənāyu-;* B. *parmṇ*, child.

M. Kś. *nār*, fire. See No. 1.

10. Aphæresis of ā.—Apharesis of *ā* is not uncommon in Eranian (GIP. I^{2}, p. 22).

Skr. *ātman-*, Shb. *ata-*, Pr. *appa-;* W., G. *tanu*, P. *tānī-k*, Kh. *tan*, M. *tā̃*, Gār. *tanī*, Š. *tomō*, Kś. *pān*^{a}, self.

Av. *ā̆p-*, Wkh. *vī-k*, Mj. *yau-γā;* M. *wī*, *wei*, *wōī*, *wē*. See No. 8.

11. Prothesis of ă̄.—Av. √*pərəs*, Skr. √*prach*, Pr. √*pucch* ; K. √*aphūc*, ask, but Kś. √*prich*.

Av. *gă̄v-*, Šg. *žāv*, Sq. *žao* (GIP. I^{2}, 300) ; B. *aže*, *ašu*, but V. *že-št*, bull.

Š. *āžē*, as compared with *jai*, etc., mother.

Skr. *rūpa-* ; B. *aru*, *ariu*, but V. *iuri*, W. *ūrei*, K. *rūwā*, G. *rup*, Š. *rūp*, Kś. *rvap*, *rop*, silver.

12. Syncope of a.—This is very common in B. Examples are: B. *pṭī*, *ktī*, V. *kčeh*, back. See No. 5.

Av. *mərəγa-* ; B. *maran-gač*, or *mṛenze*, a bird.

13. ĭ̄ = i.—Av. √*i*, *ay*, go, *ā* + √*ay*. come, Skr. √*i*, go ; K. √*ī* (*h*), Kś. √*yi*, come, but P. √*yē*, M. √*ai*.

Skr. *śīrṣa-* ; K., M., Š. *šīš*, *šiš*, head.

Av. *nišhiδaiti*, Skr. *niṣīdati*, he sits ; B. √*niž*, W., G., Kh. √*niš*, K. √*nis*, but P. √*nī*, sit.

Skr. *jihvā* ; W. *jip*, K., Š., P., *jib*, but P. also *jub*, Gār. *jībh*, tongue.

Skr. *strī*, Wkh. *sirēi*, Sq. *stir* ; B., W., *ištrī*, P. *šlī-kā*, V. *westi*, K. *istri*, Gār. *īs*, Š. *čhri-ga*, but Š. also *cei*, *čhaī*, Kś. *trēī*, *trai*, a woman.

14. i > ī.—Skr. *śiras-* ; P. *šīr*, Kś. *hīr*, head.

P. √*nī*, sit. See No. 13.

Gār. *jībh*, tongue. See No. 13.

15. ĭ̄ > ē, ai, ĕ̄ĭ̄.—In Š. *ai* and *ĕ̄ĭ̄* are convertible.

P. √*yē*, M. √*ai*, come. Doubtful. These probably represent the Skr. *ā* + *ēti*.

Š. *cei*, *čhaī*, Kś. *trēī*, *trai*, a woman. See No. 13.

16. i > u.—V. *luzu-kh*, as compared with B. *dič*, Kh. *ligi-ni*, a tongue.

P. *jub*, a tongue. See No. 13.

17. Insertion of i, y, or e.—Cf. the English dialectic pronunciation of *u* as *yu*, as in 'Lyucy' for 'Lucy.' Cf. also the pronunciation of such words as 'duty.'

This is common before *ū̆* or *ō̆*.

V. *iul*, belly. See Vocab.

Av. *uštra-*, Wkh. *üštür*; B. *štyur*, V. *ištiur*, a camel.

Kś. *kūr*ᵘ, but V. *kiur*, a child.

Skr. *mukha-*; B., W. *myuk*, but Gār. *mūka*, a face (see 'before' in Vocab.).

Av., Skr., *dūra-*; B. *dyuṛ*, *dyoṛ*, Gār. *dēōr*, far.

B. *angyur*, finger. See No. 20.

B. *kyur*, a foot. See No. 20.

Skr. *kukkuṭa-*; W. *kiukiu*, a fowl.

V. *šiũ*, as compared with B. *sūn*, gold.

Skr. *rūpa-*; B. *aru* or *ariu*, V. *iuri* (with metathesis of *u*), silver.

Av. *puθra-*, Skr. *putra-*; W. *piutr*, a son.

B. *diu*, Kh. *jū*, two. See numerals.

Cf. No. 81.

18. Prothesis of i.—Common in Eranian. Gray, 34.

Av. *uštra-*, Wkh. *üštür*; V. *ištiur* (with metathesis of *u*), but B. *štyur*, a camel.

Av. *stawra-*; V. *wištar* (prothesis of *wi*), great.

Av. *staora-*, Prs. *ustōr*; Kh. *istōr*, a horse.

Wkh. *cōγ*; V. *iša*, but B. *cõ*, W. *cũ*, a kid.

Skr. *svasār-*; Kk. *ispusār*, Gār. *išpō*, a sister, but Tirhai, *spaz*.

Av. *stār-*, Prs. *sitāra*; V. *išti-kh*, Kh. *istāri*, but B. *rašta*, a star.

Skr. *sūrya-*; V. *isi-kh*, but B. *sū*, W. *sōi*, the sun.

Skr. *strī*; V. *westi* (for *wisti*, as in *wištar* above), K. *istri*, Gār. *īs* (this may be metathesis), a woman.

With the last example, cf. Shb. *istri*.

19. Syncope of i.—(Gray, § 32, notes this as rare, and gives only one example,—from Eranian.)

Wkh. *piš*, Prs. *pušak* ; B. *pišaš*, or *pšīāš*, V. *pši-kh* (these are rather instances of metathesis), G. *psā̃si*, cat.

Skr. *biḍāla-* ; Kś. *brạr*$^{\bar{u}}$, cat.

Skr. *divasa-*, day. This became **dvas*, from which all the following are derived: V. *ves*, W. *wās*, K., Kh. *bas*, G. *bā*, P. *dwās* (also *dawās*), Gār. *dōs*, Š. *dēs*, Kś. *dwah*, *dōh*. In *ves*, *dēs*, the *i* has influenced the following vowel before apocope. In M. *dis* it has survived.

Skr. *nāsikā*; Kh. *naskā-r*, a nose. See No. 4.

20. ū̆ = ū̆ (or w).—O. Prs. **ava* + √*stā* ; B. √*ut*, √*wut*, G. √*ušṭ*, K. √*ūšṭ*, P. √*ur*, M. √*uth*. But also B. W. √*ošt*, Kś. √*woth*, arise. Cf. Horn, 84.

Skr. *mukha-*, face ; B. *pa-myuk*, W. *myuk-ne*, Gār. *mūka*, *muthõ*, M. *mūṭhō*, but V. *ti-mikh*, Š. *mōcō*, *mõžē*, before.

Av. *uštra-*, Pš. *ūχ́* ; B., *štyur* (metathesis of *u*), V. *ištiur* (ditto), W. *ūk*, G., M. *ūχ*, camel.

Skr. *uṣṭra-* ; K., Kh., Š., *uṭ*, Kś. *wũṭh*, Gār. *ūṭh*, a camel.

Av., Skr., *dūra-* ; P., M., Š., Kś. *dūr*, G. *durae*, but B. *dyuṛ*, *dyoṛ*, K. *dē-ša*, Kh. *do-dēri*, Gār. *dēōr*, far.

Skr. *aṅguli-*, *aṅguri-*, Prs. *angulī* ; B. *angyur*, W. *ãgũṛ*, K. *anguṛya-k*, Š. *agui*, Kś. *anguj*$^{\bar{u}}$, but V. *igi*, Gār. *angir*, a finger.

Skr. *khura-* ; B. *kũr*, *kyur*, K., G., Gār., M. *khur*, but Kś. *khōr*, Š. *küti*, a foot.

Skr. *kukkuṭa-* ; W. *kiukiu*, G. *kukuṛ*, P. *kukūr*, Kh. *kūkū*, M. *kūkȭ*, Gār. *kūkur*, *kugū*, Kś. *kwakur*, *kokur*, but Š. *kankōrō-cō*, a fowl, a cock.

Skr. *cūḍikā* ; K. *cūṛi*, but W. *coṛo-k*, hair.

Skr. *bubhukṣā* ; Kh. *chuī* (with metathesis of *u*), M. *būcha*, Gār. *būṭhō*, hunger.

Skr. *rūpa-* ; W. *ūrei*, K. *rūwā*, Š. *rūp*, B. *aru*, *ariu*, V. *iuri*, G. *rup*, but Kś. *rvap*, *rop*, silver.

Av. *puθra-*, Skr. *putra-* ; B. *puṭr*, W. *piutr*, G. *pult*, P. *puṭhlē*, Gār. *puṭ*, *pūc*, Š. *puc*, *puš*, K. *pūtr*, M. *pūṭh*, but B., also *piṭr* (probably from **piuṭr*), V. *piẽ*, a son.

Skr. *sūrya-* ; B. *sū*, K. *sūri*, Š. *sūrī*, G. *suri*, P. *sur*, but V. *isi-kh*, W. *sōi*, M. *swīr*, Gār. *sīr*, Kś. *sirī*, the sun.

21. Initial u, sometimes > wu, wo.—Common in East Eranian (GIP. I², 298). The universal rule in Kś.

B. *√wut*, Kś. *√woth*, arise. See No. 20.

Kś. *wū̆ṭh*, a camel. See No. 20.

Cf. No. 263.

22. u > u.—K. *√ūšṭ*, arise. See No. 20.

M., G. *ūχ*, Gār. *ūṭh*, camel. Here we have compensatory lengthening, but not in K., Kh., Š. *ūṭ*, Kś. *wūṭh*. See No. 20.

Skr. *puṣpa-*; K. *pūš-ik*, a flower. Compensatory lengthening.

P. *kukūr*, Kh. *kūkū*, Gār. *kūkur*, *kugū*. See No. 20. Here there is only compensatory lengthening in *kūkur*.

K. *pūtr*, M. *pūṭh*, Gār. *pūc*, son. See No. 20.

23. ū̆ > ō̆.—Cf. Wkh. *u>ö* (GIP. I², 294).

B. W. *√ošt*, arise. See No. 20.

Kś. *khōr*, foot. See No. 20.

Š. *kankōrō-cō*, fowl. See No. 20.

Kh. *drō*, hair, as compared with B. *dru*, *žu*, V. *žui*.

Kś. *bōchī*, hunger. See No. 20.

Kś. *rop*, silver. See No. 20.

24. u > ü.—So in Sq. (GIP. I², 294).

Š. *küti*, foot. See No. 20.

Š. *dū* or *dü*. See numerals.

In both cases due to a following *i*.

25. ū̆ > a.—Š. *kankōrō-cō*, a fowl. See No. 20.

Av. *būza-*; W. *wasči*, but B. *wez-eh*, a she-goat.

This change also occurs in Shb. In Pš *ū>a* before nasals and *r*, GIP. I², 208.

26. ū̆ > ī̆, ē̆.—In Wazīrī Pš., *ū* is regularly changed to *ī*.

V. *√išt*, Gār. *√it*, arise. Doubtful. See Vocab.

V. *ti-mikh*, in front. See No. 20.

Kh. *do-dēri*, K. *dē-śa*, far. See No. 20. These are doubtful.

V. *igi*, Gār. *angir*, finger. See No. 20.

V. *wōgiχ*, a finger-ring. See No. 1.

B. *wez-eh*, a she-goat. See No. 25.

B. *piṭr*, V. *pič*, a son. See No. 20. Cf. Prs. *pisar*.

M. *swīr*, Gār. *sīr*, Kś. *sirī*, sun. See No. 20.

Due to the influence of the following *y* of *sūrya-*.

27. **Aphæresis of u.**—Skr. *upa-viśati*, he sits down; M. √*bhai*, Gār. √*bai*, Š. *bē*, Kś. *byah*, *beh*, sit.

28. **Metathesis of ū̆.**—B. *štyur*, V. *ištiur*, camel. See No. 20.

V. *iuri*, W. *ūrei*, silver. See No. 20.

29. **Prothesis of ū̆.**—V. *ušū*, six. See numerals.

30. **Syncope of ū̆.**—This is most common in B.

K. *kurō̃* or *krō*, ear. See No. 47.

Mj. *pūser*, Yd. *pūsr*; B. *pšai* or *šei*, a head.

B. √*psē*, V. √*psā*, as compared with W. √*pus*, lose.

B. *kuṛi* or *kruī*, a dog.

31.—**r̥ > ă.**—Common in India. Rare in Eranian. Skr. √*nr̥t*, *nr̥tyati*; B. √*nāṭ*, P. √*nāt*, V., W., K., G. √*naṭ*, Š. √*nath* or *nat*, Kś. √*nač*, but B. also √*nōt*, M., Gār. √*nēṭ*, dance.

Skr. *kr̥kavāku-*, a cock; B. *kakak*, V. *kakokū*, K. *kakawak*, a fowl.

Skr. √*dr̥ś*, ppp. *dr̥ṣṭa-*; P. √*laś*, but Gār. √*liṭh*, see.

32. **r̥ > i.**—Gār. √*liṭh*, see. See No. 31.

In Paiś. *r̥* becomes *i*; *dr̥ṣṭa-* > *tiṭṭha-*.

33. **r̥ > ē.**—M., Gār. √*nēṭ*, dance. See No. 31.

34. **r̥ > ō.**—B. √*nōt*, dance. See No. 21.

35. **r̥ > or.**—Skr. *r̥kṣa-;* Kh. *orč*, a bear. See Tom. p. 894.

36. **r̥ > re, le.**—Skr. *r̥ṣabha-;* Kh. *rešū*, a bull, but *lešū*, a cow. The distinction is interesting. In C. Paiś. *r* may optionally be changed to *l*.

37. **ē = ĕ > ya, ă**—Skr. *kēśa-;* G. *khēs*, hair.
Skr. *ēṣati*, he sends; V. √*es*, Kh. √*weš*, but G. √*ša*, send.
Skr. *prēṣita-;* W. *prešya*, sent.
Skr. *ē-ka-*, Phl. *ēv-ak*, Prs. *yak;* W., K., Š. *ek*, G. *yak*, Kś. *akh*, Gār., M., *ak*, one. See numerals.
Av. *aēva-;* B. *ē*, *ev*, Gār. *ā*, one. See numerals.

38. **ē > ī.**—Possibly K. *uδrī-* for Av. *antarə* is an example. See No. 1.
Av. *aēva-;* W., P., Kh. *ī*, V. *ip-in*, one. See numerals.

39. **Aphæresis of ē.**—G. √*ša*, send. See No. 37.

40. **Metathesis of e.**—Av. *antarə;* B. *atēr*, inside. See No. 1.

41. **Prothesis of ē.**—Av. *gāv-*, Sq. *žao* (GIP. I^2, 300); G. *ečī*, but B. *aže*, V. *že-št*, a bull.

42. **ai > ei.**—So in Sq. (GIP. I^2, 296).
In Š. *ai* and *ei* are convertible. Thus: Š. *cei*, *čhaī* or *čhrī-ga*, Kś. *trēī*, *trai*, a woman. Cf. Wkh. *strēi*. See No. 13.

43. **ai > oi.**—(?) Skr. *jāyatē*, he is born, *jāyā*, a wife; W. *oie*, but G. *jai*, Š. *āžē*, K. *āya*, P. *āī*, a mother.

44. ō = ŏ̆, å.—Skr. *krōḍa-;* K. *gro*, breast.

Av. *găv-*, Šg. *'žār*, Sq. *žao* (GIP. I², 300), Bal. *gō-*, Skr. *gàv-*, *gō-;* G. *gā*, M. *gō*, P. *gō-lāng*, Š. *gō-lō*, but B. *aže*, *ašu*, V. *že-št*, a bull; B. *gōh*, *gåo*, Š. *gō*, but V. *gū-ṭh*, W., P., M. *gā*, K. *ga-k*, Gār. *gāē*, Kś. *gāo*, G. *ečī*, a cow.

Skr. *ghōṭa-ka-;* G. *goṛa*, M. *ghō*, Gār. *gōr*, P. *gōṛā*, but W. *guṛ*, Kś. *gurᵘ*, a horse.

P. *gō̃šᵃ-g*, *gōši-ng*, M., Š. *gōt*, Š. *gōš*, *gōž*, a house. See Vocab.

45. ō > ĭ, e.—In Wazīrī Pš. *ō* is regularly changed to *ē*. Cf. also Av. *gaoša-*, Wkh. *γiš*, ear.

B. *aže*, V. *že-št*, a bull, G. *ečī*, a cow. See No. 44.

46. ō > ŭ.—Cf. Av. *gaoša-*, Yagnōbī, *guš*, Yd. *γū*, ear. W. *guṛ*, Kś. *gurᵘ*, a horse. See No. 44.

47. k = k.—As in Paiš *k* is preserved whether initial or medial, but examples of the latter are not decisive. Thus:

Av. Skr. √*kar*, do; B., Kh. √*kor*, K. √*kār*, G. √*ker*, P., M., Gār., Kś. √*kar*, but W. √*cheṛ*, do.

B. *kuṛi*, *krūī*, V. *kiru-kh*, *keru-kh*, M. *kūsar*, Gār. *kūcur*, dog. See Vocab.

Skr. *karṇa-;* B. *kōr*, W., Kh., *kār*, P. *kāṛ*, K. *kuṛō̃*, *krō̃*, M. *kāṇ*, Š. *kūn*, *kōn*, Kś. *kan*, but G. *kham-ṭa*, Gār. *kyan*, ear.

Skr. *kṛkavāku-*, a cock; B. *kakak*, V. *kakokū*, K. *kakawak*, fowl.

Av. Skr. *ka-;* B. *kē*, *kai*, W. *kas*, G. *ki*, K. *kīa*, P. *kō*, Kh. *kya*, Š. *keh*, Kś. *kyāh*, Gār. *kai*, but M. *gī*, what?

Skr. *ē-ka-*, Phl. *ēv-ak;* W., K., Š. *ek*, G. *yak*, Gār., M. *ak*, but Kś. *akh*, one. See numerals.

48. k > kḣ, χ > γ.—This occurs frequently in V. where the termination *k* is commonly represented by *kh*, as in V. *war-ekh*, a house, *mas-ekh*, moon, *ištī-kh*, star. See

No. 3. In Kś. every final *k* must become *kh*, as in *tāru-kh*, a star. See No. 3.

Initial *k* regularly becomes *kh* in some East Eranian languages, and the change also occurs in the following:

Skr. *kēśa-*; G. *khēs*, hair.

Av. *kata-*; Kh. *χata-n*, a house.

G. *kham-ṭa*, an ear. See No. 47. Thfs is doubtful. Cf. No. 51.

In Kh. *gurdō-χ or gurdō-γ*, an ass, a *k* has first become *χ*, and then become *γ*. So Kh. *ū-γ*, water, *hato-γo*, his. Cf. Pš. *hr-γ*^{a}, he. See nominal suffixes.

49. k > g.—This has only been noticed initially in M. *gī*, what? See No. 47. Compare Tūr Kurd, *gō*. It will be observed that the *k* is initial. As in Paiś. medial *k* is apparently preserved. See, however, Nos. 53 and 54. Another example is in V. *att-ege*, one. See numerals. In the V. *k*-suffix regularly becomes *g* when final, or between two vowels, and there are also one or two other examples of this in other languages. See nominal suffixes. So also in the *k*-suffix in Š. and M., and in B. present participles.

50. k > ky > c, ch.—Gār. *kyan*, ear.

Av. √*kar*, Pāmir dialects √*kar*, √*car*, do; W. *cher-am*, I will do; *cā-st*, he does.

This is common in Eranian. See GIP. I^2, 419. It does not occur in Paiś. In Kś. grammar *k* > *c* when followed by ^{ū} (< *ī*) or *y*. Thus √*thak*, be weary; past part. fem. *thạc*^{ū}, Aorist *thacyōv*.

51. k > h, aphæresis of k.—The Arabic word *qaḥṭ* appears as follows: G. *hawat*, P. *hawata-*, *wata* , B. *ot*, *åt*, V. *ūt*, W. *avot*, hunger.

Av. Skr. √*kar*, do make; K. *āro*, Kh. *ar-er*, he made. But W. *cā-st*, see above. Others retain the *k*. See No. 47.

52. kk > k.—Skr. *kukkuṭa-*; W. *kiukiu*, G. *kukuṛ*, Gār. *kūkur*, P. *kūkūr*, Kh. *kūkū*, M. *kūkō̃*, Kś. *kwakur*, *kokur*. But Š. *kankōrō-cō*, Gār. also *kugū*, a cock. Only in the semi-Indian Gār. is the preceding vowel lengthened in compensation.

53. kk > g, kk > nk.—See No. 52.

54. kr > kṛ, gr.—Two examples have been noted :

Skr. *kraya-*, K. *kre*, purchase.

Skr. *krōḍa-*, K. *gro*, breast.

The *r* is preserved. Compare Hc. iv, 398, and Shb. *parakramati*, etc.

55. kṣ > (k)kh.—Only in Skr. *pakṣin-*, Kś. *pākhī*, for *pakkhī*, with compensatory lengthening and nasalization. A purely Indian form. Other forms are K. *pachīy-ek*, G. *pici-n*, Gār. *paśī-n*. In none of these is there any compensatory lengthening.

56. kṣ > c, ch, č.—Skr. *akṣi-*, Av. *aši-*; B. W. *acẽ̄*, K., Kh. *ec*, G. *iči-n*, P. *anc*, Kh. *γec*, M. *ainch*, Š. *achī*, *āčhē*, Kś. *ạch*^{i}, but V. *iži*, Gār. *iṭh*, an eye.

G. *pici-n*, K. *pachĩy-ek*, h bird. See No. 55.

Kh. *chuī*, M. *būcha*, Kś. *bōchī*, Gār. *būṭhō*, hunger. See No. 20.

Skr. *r̥kṣa-*, Kh. *orč*, a bear (Tom. 894).

57. kṣ > ch > ṭh.—Cf. No. 66. See Gār. *iṭh*, eye, and *būṭhō*, hunger, above. The change from *ch* > *ṭh* is common in Š. Cf. also No. 118.

58. kṣ > nch.—M. *ainch*, an eye (from *aīch* > *acchi*). See above.

59. kṣ > š.—This is the usual change in Eranian (Gray, 488)

Gār. *paši-n*, a bird. See No. 55.

60. ks > š > ž.—Cf. No. 67.
V. *iži*, an eye. See No. 56. Cf. No. 270.

61. kh = kh.—(*a*) Initial. Skr. *khara-*; Kś. *khar*. But Av. *χara-*, Wkh. *χur*; B. *kur*, V. *kōru*, P. *kār*, an ass.

Skr. *khura-*; K.G.M. *khur*, Kś. *khōr*, but B. *kyur*, *kũr*, Š. *küti*, a foot.

Skr. √*khād*; M. √*kha*, Gār. √*khō*, Kś. √*khi*, but Š. √*ka*, eat.

(*b*) Medial. Only one doubtful example. Skr. *mukha-*, face; V. *ti-mikh*, before, but B. *pa-myuk*, W. *myuk-ne*, Gār. *mūka*, *muthõ*, Š. *mōcō*, *mõžẽ*, M. *mūṭhō*.

The V. termination *kh* (for *k*) may also be mentioned here. It is very common, as in *mas-ekh*, moon, and many others. See No. 48.

The retention of medial *kha* is typical of Paiś.

The *kh* in V. *ti-mikh* is probably secondary. *kh* > *k*, and then final *k* > *kh*, according to the V. general rule.

62. kh > k.—This change is not uncommon in Eranian (see Gray, 132). It is very rare in Indian, but occurs in the Shb. *ku* for *khu*. Examples are:

B. *kur*, V. *kōru*, P. *kār*, ass. See No. 61.

B. *pa-myuk*, W. *myuk-ne*, Gār. *mūka*, before. See No. 61.

B. *kyur*, *kũr*, Š. *küti*, foot. See ditto.

Š. √*kr*, eat. See ditto.

63. kh > k > c.
64. kh > ch > ṭh, th.
65. kh > ch > ṡ > ž.

Cf. No. 96.

Š. *mōcō*, before. See No. 61.

M. *mūṭhō*, Gār. *muthõ*, before. See ditto.

Av. *χ^{v}a-tō*, Skr. *sva-* ; V. *šō̃*, W. *šū̃*, self.

Š. *mō̃žē*, before. See No. 61.

In Kś. *kh* always becomes *ch* before ^{u}(< *ī*) or *y*. Thus *hwạkh*^{u}, dry ; fem. *hwạch*$^{\bar{u}}$, fem. plur. *hwache* (for *hwakhya*$_{a}$).

66. χš > ch.—Cf. Nos. 56, 57.

Kh. *choi*, six. See No. 67.

67. χš > š.—Cf. Nos. 59, 60.

Av. *χšvaš*, Wkh. *šāδ* ; B. *šo*, V. *ušū*, W. *šū*, P. *š*^{a}, *χē*, G., M. *šoh*, K. *šōh*, Gār. *šō*, Š. *šah*, but Kh. *choi*, six. See numerals. Kś. has *ṣah*, which is only a pandits' way of writing *šah*.

68. g = g.—In Paiś, medial *g* is retained. In C. Paiś. it > *k*. So also in Shb. *maka-*.

(*a*) Initial. Skr. *gardabha-* ; W. G., Gār. *gadā*, K. *gardō-k*, Kh. *gurdō-γ*, *gurdō-χ*, M. (with transfer of aspiration) *ghadā*, an ass.

Av. *mərəγa-*, Skr. *mr̥ga-* ; B. *maran-gač*, W. *ni-geče*, a bird, but V. *nīze*.

B. *√gi-ač*, V. *√giz*, Gār. *√gi*, Kh. *√an-gi*, bring. See Vocab.

Av. *gāv-*, Šg. *žav*, Sq. *žao*, Skr. *gav-*, *gō* ; G, *gā*, M. *gō*, P. *gō-*, Š. *gō-lō*, but B. *aže*, *ašu*, V. *že-št*, a bull ; B. *gōh*, *gåo*, V. *gū-ṭh*, W., P., M. *gā*, K. *ga-k*, Gār. *gāē*, Š. *gō*, Kś. *gāo*, but G. *ečī*, cow.

P. *gōš*^{a}*-g*, *gōši-ng*, M., Š. *gōt*, Š. *gōš*, *gōž*. See Vocab.

Skr. *gāna* ; K. *gūṛo*, P. *gē*, M. *gēla*, singing.

(*b*) Medial. No good examples occur. We may quote the termination *g* (> *k*, *ka*, cf. GIP. I^{2}, p. 63) in M. *ḍā*, *ḍā-g*, back, and V. *buṭ-og*, share.

In one instance (see syncope of *g*) the half-Indian Kś. drops a medial *g* in the Indian fashion. In the V. *nīze* (cf. W. *ni-geče*), the initial *g* of the second member of a compound has also been dropped.

69. d > k.—Cf. Shb. *maka-*. This is the rule in C. Paiś. So Prs. *lagām* ; Kś. *lākam*, a bridle.

70. g > gh.—This, which is common in East Eranian, only occurs in M. *ghadā*, an ass, where it is simply due to transfer of aspiration. See No. 68.

71. g > j.—In Kś. *g* > *j* before $^{\bar{u}}$ (< *ī*) or *y*. Thus *srwạg*^{u}, cheap; fem. *srwạj*$^{\bar{u}}$, fem. plur. *srwaje* (for *srwagy*^{a}).

72. g > ž > š.

73. g > ž > č.—B. *aže*, *ašu*, V. *že-št*, a bull; G. *ečī*, a cow. See No. 68. Regarding this palatalization compare Nos. 50, 63, 65, and 80. (GIP, I^{2}, pp. 300, 419.)

This change only occurs in Eranian.

74. Syncope of g.—Skr. *chagalaḥ*; Kś. *čawul*^{u}, a he-goat, V. *nǐze*, a bird. See No. 68.

This is the regular Indian rule.

75. gr = gr.—Skr. *grāma-*; B. *grom*, K. *grōm*, a village. The retention of *r* is sanctioned by Hc. for Apabhraṁśa Pr. (iv. 398). Cf. Shb. *agrabhuti-*.

76. gr > gl > l.—According to Tom. 899 this change has taken place in M. *lām* (<*grāma-*), a fortified place. In the compounds *dr* and *br* there is a similar change. See Nos. 158, 153, and 206. In C. Paiś. *r* > *l* optionally.

Cf. Eranian *γr* > (*r*)*r*, as in Av. *tiγri-*; Prs. *tīr*, arrow.

77. gh, γ = gh, γ.—All soft aspirated consonants are disaspirated in modern Paiśācī. The rare exceptions to this rule are borrowings from India. There are, therefore, only sporadic examples to quote. These are:

M. *ghō*, a horse. See No. 78.

K. *γona*, M. *γō̃*, great. See ditto.

The latter has been changed to the corresponding spirant.

In two instances the termination *g* (< *k* < *ka*) has been changed to *γ*. Both are in Kh., and the change is due to the influence of the neighbouring Munjānī-Yüdγā. They are *gurdō-γ*, an ass (see No. 68), and *ū-γ*, water. Cf. Mj, *yau-γā*. It is probable that in M. *ghō* the *gh* is also a spirant, but no information is available.

In Paiś. *gh* = *gh*, and in C. Paiś., *gh* > *kh*. The disaspiration must, therefore be a product of modern times. It is carrying on the Paiś. system of retaining the soft guttural sound, instead of weakening it to *h* as in India.

78. gh > g.—This is the regular change. It is rare both in Indian and Eranian (Gray, 151).

Skr. *ghōṭaka-*; W. *guṛ*, G. *goṛa*, Gār. *gōr*, P. *gōṛā*, Kś. *gur*^{u}, but M. *ghō*, a horse.

Skr. *ghana-*; P. *gaṇ*, Gār. *giān*, but K. *γona*, M. *γõ*, great.

Skr. *dīrgha-*; K. *drīga*, M. *līga* (through **drīga*), Š. *žīgō* long.

79. Prothesis of γ.—Kh. *γec*, eye. See Nos. 5 and 56. Compare prothesis of χ in Eranian (GIP. I^2, 67).

80. γδ > χt > št.—Av. *duγδar-*, Armenian *dustr*, Mj. *leγda*; V. *luštu*, daughter. This must be for *lužtū*. Compare change of No. 72. See No. 81.

81. Syncope of γδ (< χt).—This is the rule also in Pš. (ELA., §16).

Av. *duγδar-*, Prs. *duχtar*, Pš. *lūr*; Gār. *dūī*, Kh. *jūr*, *žūr*, B. *jū*, *ju-k*, W. *jū*, G. *zū*, K. *chu*; but Skr. *duhitar-*, Pr. *dhīdā*, *dhīā*; M. *dhī*, Š. *δī*, a daughter.

The forms derived from *duγδar-* must have passed through an intermediate form **dūr*. The change of *d* > *j*, etc., can be explained by the insertion of *i* before *ū*—thus **diūr*.[1] This is common. See No. 17. Apocope of *r* is frequent. If Pr. *dhīdā* is really derived from *duhitar-* (see Vocab.), then the M. and Š. words are Indian, but it is quite easy to suppose an Eranian origin for this word. In the Pāmir dialects initial *d* regularly becomes *δ* (GIP. I^2, 300). As for the *i* instead of *u*, cf. Kurd *duχt* or *ditt*, a daughter. In Modern Paiśācī the change of *ū̆* > *ī̆* is common. See No. 26.

---

[1] Compare Kh. *jū*, two; *još*, ten.

82. **ṅg = ng, ˜g.**—Skr. *aṅguli-*, *aṅguri-*; B. *angyur*, W. *ãgŭṛ*, K. *anguṛya-k*, Gār. *angir*, Kś. *anguj*$^{\bar{u}}$, but V. *igi*, Š. *agui*, a finger.

Av. *angušta-*, toe, Prs. *angušt-ar*, ring; B. *angušti*, W. *ãguštō̃*, K. *angušt-ar*, P. *angōc-*^{a}*k*, Kh. *pulungušt*, Gār. *angusir*, but V. *wōg-iχ*, a finger-ring.

Skr. *aṅgāra-*, *agni-*; B. *angā*, K. G. P. Kh. *angār*, Gār. *ãgār*, but B. also *agō̃*, V. *an-ekh*, M., Š. *agār*, Š. *hagār*, M., Kś. *nār*, fire.

83. **ṅg > g.**—V. *igi*, Ś. *agui*, a finger. See No, 82.

V. *wōg-iχ*, a finger-ring. See ditto.

B. *agō̃*, M., Š. *agār*, Š. *hagār*, fire. See ditto.

84. **ṅg > n.**—V. *an-ekh*, M., Kś. *nār*, fire. See No. 82.

85. **c = c.**—This is the usual rule, as in Paiś. Only V. offers real exceptions; *c*, however, occasionally changes to *č* or *s* in the others. The preservation of intervocalic *c* in Eranian is typical of non-Prs. dialects. (GIP. I^2., 415.)

Šg. *kīc*, Sq. *kec*; K., P. *kuc*, P. *kūc*; but W. *kiuč*, belly.

V. *cipū*, P., Š. *cār*, Kh., Gār. *cōr*, Š. *corr*, K. *cau*, four.

Av. Skr. √*car*, Mj. √*car*; W., K., Gār. √*car*; Š. √*cer*, but M. √*sār*, and (?) Kh. √*roch*, to graze.

Skr. *cūḍikā*; W. *coṛo-k*, K. *cūṛi*, hair.

Wkh. *cöγ*; B. *cō̃*, W. *cũ*, but V. *iša*, a kid.

Compare Burušaski, *comar*, or *chomar*; B. *cimr*, *cimeh*, W. *cima*, K. *cīmbar*, P., Gār., Š. *cimar*, P. *cumar*, Kh. *cumr*, *cumūr*, Š. *cingār*, but, V. *žema*, G. *čimar*, M. *sē̃war*, iron.

86. **c > c.**—In Eranian this change is typical of Pś. and the Ghalcah dialects. (GIP.I², 417, 419.)

W. *kiuč*, belly. See No. 85.

G. *čimar*, iron. See ditto.

G. *čūr*, Kś. *čōr*, four; G. *panč*, Kś. *pānč*, five. See numerals.

87. **c > j > z.**—This change occurs regularly in Prs. between vowels and after *r*. (GIP.I², 91.)

Av. *panca-*, Ghalcah, *pinj*, *pānz*; P., Gār. *panj*, K., Kh. *pōnj*, M. *pā̃z*, five. See numerals.

88. **c > š > ž .**—See No. 141. This change also occurs in Prs. dialects. (GIP.I², 90.) Cf. No. 269.

V. *iša*, kid. See No. 85.

B. *što*, W. *štā*, four. See numerals.

Š. *puš*, *pūš*, five. See numerals.

V. *žema*, iron. See No. 85.

89. **c > s.**—Only when initial in M.

M. √ *sār*, graze. See No. 85.

M. *sē̃war*, iron. See ditto.

M. *saūr*, four. See numerals.

90. **cv > ps.**—Av. *cvant-*; V. *pseh*, what? Cf. No. 249.

91. **č > g.**—Only one very doubtful example. Kh. *ligi-ni*, B. *dič*, V. *luzu-kh*, tongue.

92. **č > c.**—Only one doubtful example P. √*ac*, bring. See Vocab. under 'bring' and 'come.'

93. **č > z.**—B. *maran-gač*, V. *nī̃ze*, a bird. See Vocab.

B. √*gi-ač*, V. √*giz*, bring.

V. *luzu-kh*, tongue. See No. 91.

94. **ch = ch.**—This letter is confined to words of Indian

origin, and is rare, except in the semi-Indian M., Gār., and Kś. The only examples of its occurrence in other languages are K̲. *chu*, a daughter, Kh. *chuī*, hunger, *choi*, six, V. *chī*, three, W. √*cher*, do. Elsewhere it is generally weakened to *c*. See No. 56.

Skr. *chēla-* ; Gār. *chēl* ; but M. *sāil*, a she-goat.

95. ch > č.—Skr. *chagala-* ; Kś. *čawulᵘ*.

96. ch > ṭh (th).—Cf. Nos. 64, 118. This change is common in the semi-Indian Gār. and M. when using words of Š. or Kś. origin. Cf. Gray, 175.

Skr. *mukha-*, face ; Š. *mōcō*, Gar. *muthō*, M. *mūṭhō*, before.

Skr. *akṣi-* ; Š. *achī*, Gār. *iṭh*, eye.

Skr. *bubhukṣā* ; Kś. *bōchī*, Gār. *būṭhō*, hunger. See No. 20.

97. ch > s.—M. *sāil*, a she-goat. See No. 94.

98. j = j.—This is also the rule in Paiš. In the modern dialects all the examples are initials.

Av. Skr. √ *jīv*, live ; K., Kh. *junu*, Gār. *jāndō*, Š. *jīnō*, alive, but B. *šūwā̃*, alive, *šū*, life, V. √*šō̃*, live, W. *šū̃da*, Kh. (also), *žanū*, G. *zien*, alive.

Skr. (?) *jāyatē*, he is born ; G. *jai*, but Š. *āžē*, W. *oie*, K̲. *āya*, P. *āī*, Gār. *yaī*, a mother.

Skr. *jihvā* ; W. *jip*, K., Š., P. *jib*, P. *jub*, Gār. *jībh*, tongue.

The Thalī Lahndā √*marīc* for *marīj*, be struck, is an example of the influence of C.-Paiś.

99. j > z.—Frequent in Eranian. (Gray, 185.) Only in G. *zien*, alive. See No. 98.

100. j > ž.—Frequent in Eranian. (Gray, 186.) Only in Kh. *žanū*, alive ; Š. *āžē*, mother. See No. 98.

101. j > y.—This change is occasionally found in Prs. dialects. (GIP.I², 385.) Only in Gār. *yaī*, mother (very doubtful). See No. 98. Cf. *j* > *y* in Shb.

102. j > š.—Only in B. *šūwā̃*, alive, *šū*, life, V. *√šo*, live, W. *šū̃da*, alive. See No. 98.

103. Aphæresis of j.—Only in W. *oie*, K. *āya*, P. *āī*, mother. See No. 98.

104. jr > ž, or ž > jr, or jr = ž.—This is the regular rule in Š, in which *jr* and *ž* seem to be convertible. In fact, the two transcriptions represent the same sound, which seems to be that of a rough *ž*, with a half-heard *r*-sound after it.

Š. *jrā*, *žā*, Gār. *jā*, M. *žā*, a brother. See Vocab.

Š. *manujro* or *manužō*, a man. Cf. Nos. 141, 152, 157, 204, 228.

105. z = z.—In Eranian this is typical of non-Prs. dialects. (GIP.I², 414.)

Av. *būza-*, Mj. *wuz ;* B. *wez-eh*, but W. *wasei*, a she-goat.

Av. *zərəd- ;* B. *zare*, W. *zō*, heart.

Av. *hizū- ;* G. *zib*, M. *zēb*, Kš. *zēo*, tongue. See Vocab.

Av. *azəm ;* V. *unzu ;* but B. *onč*, I. See pronouns.

106. z > č.—B. *onč*, *õč*, I. See No. 105.

107. z > s.—W. *wasei*, a she-goat. See No. 105.

108. Syncope of z.—Av. *azəm*, Samnānī *ā*, *u*, I ; B. *ī̃*, V. *e-nd-eš*, my ; W. *yē*, K., G., P. *ā*, Kh. *awa*, Gār. *ya*, I. See pronouns.

109. ž = or > jr.—See No. 104.

110. ñ inserted.—Av. *aši-*, Skr. *akṣi- ;* P. *anc*, M. *ainch*, eye. See No. 56. Cf. Hindī *ā̃kh*. See No. 328.

111. Syncope of ñ.—B. *puc*, V. *uc*, W. *pūc*, Š. *puš*, *poĩ* (also *pū̃š*), five. See numerals.

112. **Syncope of ñc.**—Av. *pañca-;* Ś. *poĩ*, five. See numerals.

113. **ṭ = ṭ.**—This follows Paiś.

Skr. √*vaṭ*, *vaṇṭ*, divide ; V. *buṭ-og*, W. *maṭ-ini*, M. *baṭ-ha*, P. *wanṭ-e*, a share ; G. √*benṭ*, divide ; but B. *baṛ-este*, K. *baš*, a share.

114. **ṭ > c.**—In Kś *ṭ* always becomes *c* when followed by *i* or *y*. Thus *paṭ*, a tablet, Ag. sing. *paci*, nom. plur. *pace* (for *paṭy*^{a}). Cf. No. 141.

115. **ṭ > ṛ > r**.—Skr. *kukkuṭa-*, a cock; G. *kukuṛ*, P. *kukūr*, Gār. *kūkur*, Š. *kankōrō-cō*, Kś. *kwakur*, *kokur*, but W. *kiukiu*, Kh. *kūkū*, M. *kūkō̃*, Gār. *kugū*, a fowl.

Skr. *ghōṭa-ka-;* W. *guṛ*, G. *goṛa*, Gār. *gōr*, P. *gōrā*, Kś. *gur*^{u}, but M. *ghō*, a horse.

B. *baṛ-este*, a share. See No. 113.

It will be observed that in all these cases the *ṭ* is a final syllable. Compare such as G. *kham-ṭa*, ear, G. *čumu-ṭa*, hair, G. *šau-ṭa*, head, with B. *mach-ku-ṛ*, man, G. *kōš-aṛ*, shoe, Gār. *pīšī-r*, cat, B. *naz-ur*, K. *nātc-ur*, Kh. *naskā-r*, M. *nath-ūr*, Gār. *nōz-ōr*, nose. Similarly in Indian languages all but one of the examples of *ṭ* > *r*, *l*, or *ḷ* given by Gray (§§ 196, 197, 198) are final syllables of a base.

116. **ṭ > š.**—Only one doubtful case, viz., K. *baš*, a share. See No. 113. If the change has really occurred it is probably through *c*.

117. **Apocope of ṭ.**—This apparently occurs in W. *kiukiu*, Kh. *kūkū*, M. *kūkō̃*, Gār. *kugū*, a fowl. See No. 115.

M. *ghō*, a horse. See ditto.

I doubt if there has been any real apocope. The *ṭ* in each case is a termination, which need not necessarily have been used in these dialects.

At the same time ṭ may have become r, which was then dropped. Apocope of *r* is common. See No. 229.

118. ṭh > ch.—In Kś. every *ṭh* > *ch* when followed by *i* or *y*. Thus *kāṭh*, a stalk, agent sing. *kāchi*, nom. plur. *kāche* (for *kāṭhy*^{a}).

119. ḍ > j.—Similarly, in Kś. under the same circumstances ḍ > j. Thus *baḍ*$^{\bar{u}}$ (fem.), great, agent sing. *baji*, nom. plur. *baje* (for *baḍy*^{a}).

120. ḍ > ṛ > r.—Skr. *biḍāla-*; Kś. *brâr*^{u}, a cat.

Skr. *cūḍi-kā*; W. *coṛo-k*, K. *cūṛi*, hair.

Note that *ḍ* does not become *l*. So Paiś.

121. Apocope of ḍ.—Skr. *krōḍa-*; K. *gro*, breast.

Here *ḍ* > *r*. There was then apocope of *r*. Cf. No. 229.

122. ṇṭ = nṭ.—P. *wanṭ-e*, share, G. √*benṭ*, divide. See No. 113.

123. ṇḍ > ˜ ḍ.—With compensatory lengthening of preceding vowel, as in India. Only in Kś. *dãd*, a bull. See No. 8. Compare Shb. *ṇḍy* > *m̃ḍ*.

124. ṇḍ > n.—K. *dōn*, Š. *dōnō*, a bull. See No. 8.

125. t = t.—Here Paiś. is again followed. In Eranian the preservation of intervocalic *t* is typical of non-Prs. dialects. GIP. I^{2}, 416.

Skr. *tata-*, *tāta-*; B. *tōt*, *tōtt*, W. *tata*, *tā*, P. *tātī*, Kh. *tat*, a father.

Skr. *tārā*; W. *tarā*, K. *tāri*, G. *tāre*, P. *tārū*, M. *tāra*, Š. *tārū*, Kś. *tāru-kh*, a star.

Av. *kata-*, a grave; Phl. *kat-ak*, a house; Kh. *χata-ñ*, a house.

Ar. *qaḥṭ*; B. *ot*, *åt*, V. *ūt*, W. *avot*, G. *hawat*, P. *hawata-wata-*, hunger.

126. t > č, čh.—This change is the rule in Kś. when *t* is followed by *y* or $^{\bar{u}}$ (< *ī*). Thus *taṭ*^{u}, hot, *tačar* for **tatyar*, heat; *rāt-*, night, oblique *rāč*$^{\bar{u}}$. Cf. Šg., Sq. √*yet*; B. √*ač*, V. √*joč*, W. √*ačh*, come.

B. *di-ktī*, V. *kěch*, Kś. *pat*, *pačh*, behind. In Kś. all final surds are aspirated. See p. 17.

127. t > d.—This only occurs in one instance, and the change also occurs in Eranian.

Skr. *pravat-*, Sq. *prōd*, Prs. *firōd*; G. *puda-mi*, before.

128. t > d > l > r.—The change to *r* is characteristic of Kh.

Kh. *bišr*, twenty; M. Š. *šal*, Kh. *šōr*, a hundred. See numerals. So Kh. *pošir* (*paśyati*), he sees; *asur* (*asti*), he is. In. Pš. *t* regularly > *l*.

129. Aphæresis of t.—Very rare. Only in B. *tiu*, V *iyū*, thou. See pronouns.

130. Apocope of t.—W. *tā*, a father. See No. 125.

Skr. *pravat-*; P. *pōṛā*, Kh. *pru-šṭa*, before. See No. 127.

B. *vičī*, V. *zū*, W. *višī*, G. *išī*, K. *bišī*, Gār. M. *bīš*. Š. *bēh*, Kś. *wuh*, etc., twenty. See numerals.

131. tm > t.—So in Shb.

Skr. *ātman-*; W. *tanu*, P. *tāni-k*, Kh. *tan*, M. *tã*, Gār. *tanī*, but Š, *tomō*, Kś. *pān*^{a}, self.

132. tm > p.—Only in the semi-Indian Kś. *pān*^{a}, self. See above.

133. ty > č.

134. ty > ṭ.

135. ty > t.—This change does not occur in Indian. The examples quoted by Gray (565) are not to the point.

The Bihārī *nit*^{i} < *nitya-* is a semi-tatsama, being contracted from *niti*. Sindhī *nit*^{u} is due to the influence of the local Paiś.

Skr. *nṛtya-ti*; B. P. √*nāṭ*, Š. √*nat*, dance. In V., W., K., G., we have √*naṭ*, and in Gār. √*nēṭ*, the cerebralization (if real) being due to the preceding *ṛ*. Š. has also √*nath*. Kś. has alone √*nač*, according to the rule that *t* followed by *y* > *č*. See No. 126.

136. ty > th.—Š. √*nath*, dance. See No. 135.

137. (*a*) **tr, θr = tr.**

138. (*b*) **tr, θr > ṭr > ṭ(h).**

139. (*c*) **tr, θr > ṭh > lt.**

140. (*d*) **tr, θr > θl > ṭhl > hl.**

(*a*) Skr. *putra-*, Av. *puθra-*; W. *piutr*, K. *pūtr*, a son.

B. K. Kś. *treh*, W. *trē*, Š. *trē*, *trā*, Kh. *troi*; but V. *chī*, P. *hlē*, G. *θlē*, Gār. *ṭhā*, M. *cā*, Š. *cē*, three. See numerals.

(*b*) B. *puṭr*, *piṭr*, Gār. *puṭ*, a son.

Gār. *ṭhā*, three.

Skr. *gōtra-*; M. Š. *gōt* or *gōṭ*, a house.

(*c*) M. *pūṭh*, G. *pult*, a son.

(*d*) P. *puṭhlē*, a son.

G. *θlē*, P. *hlē*, three.

With reference to the above it should be remembered that it is probable that, in Mod. Paiś., both dentals and cerebrals are really semi-cerebrals. Regarding the treatment of *θr* in Ghalcah see GIP. I^{2}, 419. The Indian change of *tr* > (*t*)*t* has not been anywhere noted. In Shb. *tr* = *tr*.

Note.—The preservation of *tr* is typical of these languages. The change of *tr* to *ṭr* also occurs in Sindhī, which language is in other respects also affected by Paiś. Cf. No. 135.

141.—tr, θr > c(h) > š > ž.—Cf. Nos. 88, 228. This change is typical of Š. Cf. Av. *uštra-*, Wkh. *üštür*, Yd. *iščuro*, a camel. Cf. also Š. change of *jr* > *ž* (104) and *dr* > *ž* (157), and Kś. change of *ṭ* > *c* (114) and *ṭh* > *ch* (118).

Skr. *putra-*, Av. *puθra-*, Wkh. *pötr*, Šg. *puč*, Sq. *pöč* (GIP. I^{2}, 303; Gray, 567); Gār. *pūc*, Š. *puc*, *puš*, a son.

Skr. *strī*, Wkh. *strēi;* Kś. *trēī*, *trai*, Š. *čhrīga*, *čhaī*, *cei*, a woman.

Skr. *gōtra-;* Š. *gōš*, *gōž*, P. *gōš*^{a}*-g*, a house.

Av. *θrāyō*, Mj. *šarai;* V. *chī*, Š. *cē*, *trē*, M. *cā*, three. See numerals.

Š. √*cak* or *trak*, see.

142. tr, θr > r > ṛ.—Kh. *brār*, a brother. See No. 144.

Av. *āθr-;* W. *ẽṛ*, fire. See Vocab.

143. tr > h.—B. *brōh*, *brå*, a brother. See No. 144. The *h* may be a euphonic addition.

144. Apocope of tr.—Av. *brātar-;* B. *brå*, *brōh*, V. *way-ch*, W. *brā*, K. *bāya*, G. *bliaia*, P. *lāī*, Kś. *båy*^{u}, M. *žā*, Gār. *jā*, Š. *jrā*, *žā*, but Kh. *brār*, brother. With the above, compare the next.

145. Syncope of tr, θr.—Only in V. *piẽ*, a son. Cf. Nos. 141, 143, 144.

146. th > čh.—This is the universal rule in Kś. when *th* is followed by *y* or $^{\bar{u}}$ (< *ī*). Thus *kwath*, a hank, oblique *kwạčh*$^{\bar{u}}$, for **kwathī;* *wạth*^{u}, open, *wačhar*, for **wathyar*, openness.

147. θw > t.—B. *što*, W. *štā*, four. See numerals.

148. **θw > p.**—Av. *caθwārō*, Wkh. *čabür*; V. *cipū*, four. See numerals. Cf. Oss. *čuppar*, *či̥ppar*, four.

149. **Syncope of θw.**—P. Š. *cār*, G. *čūr*, K. *cau*, Kh. Gār. *cōr*, Kś. *čōr*, M. *saūr*, Š. *corr*, four. See numerals. In most of these the *w* has been preserved in the vowel. Cf. Yd. *cīr*.

150. **d = d.**—This is the usual rule for initial *d*, which is different from that of H.-c's Paiś, in which *d* > *t* (see below). In Vararuci's Paiś, and in the second variety of H.-c's C. Paiś., an initial *d* is retained. Vide ante, p. 8. The only exception to the general Mod. Paiś. rule is V., in which *d* regularly > *l*. Under the influence of a neighbouring *c*, initial *d* becomes *j* in Kh.

Skr. *daṇḍa-*; K. *dōn*, Š. *dōnō*, Kś. *d̃ād*, a bull.

Skr. *duhitar-*, Pr. *dhīdā*, *dhīā*; Gār. *dūī*, Š. *dī*, but M. *dhī*; V. *luštu*; Kh. *jūr*, *žūr*, B. *jū*, *ju-k*, W. *jū*, G. *zū*, K. *chu*, a daughter.

Av. Skr. *dūra-*, Wkh. *δīr*; B. *dyuṛ*, *dyoṛ*, W. (?) *sudu*, K. *dē-ša*, G. *durae*, P. M. Š. Kś. *dūr*, Kh. *du-dēr-i*, Gār. *dēōr*, far.

Šg. *dād*; K. *dāda*, father.

Av. Skr. *√dā*; K. *√de*, P. Š. *√dē*, Kh. *√dī*, M. *√dai*; Gār. *√da*, Kś. *√di*, give.

O. Prs. *dasta-*; B. *dušt*, *dui*, W. *došt*, but V. *lust*, Gār. (?) *thair*, hand.

Av. *dantan-*, Skr. *danta-*; B. *dutt*, W. *dūt*, K. *dand-ōria-k*, G. *dāt*, P. *dānd*, *dānt*, Kh. *don*, M. *dān*, Gār. Kś. *dand*. Š *dōn*, but V. *let-em*, a tooth.

B. *du*, *diu*, W. *du*, G. K. Gār. M. Š. *dū*, P. *dō*, Š. *dü*, but V. *lūe*, Kh. *jū*, Kś. *z^ah*, two. See Numerals.

B. *dič*, W. *dōš*, P. *dē*, G. K. G[illegible] M. *daš*, Š. *dāš*, *dāī*, *deii*, Kś. *dah*, but V. *lcze*, Kh. *još*, ten. See numerals.

151. **d > ch.**—See No. 152.

152. d, dr > j > z > ž.—Cf. Nos. 88, 104, 114, 118, 141, 157, 228.

K. *chu*, daughter. See No. 150.

Kh. *jūr*, *žūr*, B. *jū*, *ju-k*, W. *jū*, G. *zū*, a daughter. See No. 150.

B. *dru*, *žu*, V. *žui*, Kh. *drō*, hair.

Skr. *dīrgha-*, Š. *žīgō* (through **drīgha*). long. With these last two, cf. No. 141. See No. 153.

Kh. *jū*, Kś. *z*^{a}*h*, two ; Kh. *još*, ten. See numerals. But Kś. *dah*, ten.

In Kś. *d* always becomes *z* when followed by ^{u} (< ^{i}) or *y*. Thus *grand*, a counting, oblique *grạnz*$^{\bar{u}}$, for **grandī ; thạd*^{u}, high, *thazar*, for **thadyar*, height.

153. d, dr (> δ) > l.—Cf. Nos. 163, 166.

This is typical of East Eranian (GIP. I^{2}, 417, 419), and is very common in V. It also occurs elsewhere.

V. *luštu*, daughter. See No. 150.

Av. *fra* + √*dā*, give ; V. √*aph-le*, give. See No. 155.

V. *lust*, hand. See No. 150.

Skr. *dīrgha-* ; M. *līga*, long. See No. 152.

Prs. *mādar* ; Š. *mālī*, Kś. *mạj*^{u} (for *mālī*), mother.

Skr. √*dr̥ś* ; P. √*laš*, Gār. √*liṭh* (*dr̥ṣṭa-*), see.

Skr. *daśa-*, Yd. *los*, Pš. *las* ; V. *leze*, ten. See numerals.

B. *dič*, V. *luzu-kh*, Kh. *ligi-ni*, tongue.

V. *let-em*, tooth. See No. 150.

154. Apocope of d.—Skr. √*khād*, Prs. *χāyīdan* ; M. √*kha*, Gār. √*khō*, Š. √*ka*, Kś. √*khi*, eat. Cf. H. √*khā*.

Av. *zərəd-* ; B. *zare*, W. *zō*, heart.

155. Syncope of d.—See Vocab. s. v. Belly.

Prs. *mādar*, Šg. *mād* ; M. *mhāī*, but Š. *mālī*, Kś. *mạj*$^{\bar{u}}$, mother. M. *mhāī* is probably < **māhī* < **māī* < **mạdī*. See No. 153.

Av. *fra*+ √*dā*; B. W. √*prē*, give, K. *prau*, Kh. *prai*, he gave, but V. √*aph-le*, give. See No. 153.

156. dy > š.—Skr. *vādya-*; Kh. *baše-ik*, singing. In Shb. *dy* > *j*. Cf. No. 102.

157. dr > ž.—Skr. *dīrgha-*; K. *drīga*, Š. *žīgō*, long. Cf. M. *līga*.

B. *dru*, *žu*, Kh. *drō*, but V. *žui*, hair. See No. 141.

158. dr (> δ) > l.—See No. 153.

159. dv = dw.—P. *dwās*, Kś. *dwah* (pronounced *doh*), a day. See No. 19.

160. dv > t.—Cf. Paiś.

Skr. *dvār-*, Av. *dvar-*; V. *tār-ekh*, a house. See Vocab.

161. dv > d.—In Eranian, this change is peculiar to Prs. In non-Prs. *dv* > *b* (GIP. I², 414). Cf. Shb. *diyaḍha-*.

M. *dis*, Gār. *dūs*, Š. *dēs*, a day. See No. 19.

Skr. *dvār-*, Av. *dvar-*; K. Kh. *dŭr*, house. See Vocab.

P. *dōrē*, Š. *darū*, outside. See Vocab.

162. dv > v, b.—In Eranian, this change is typical of non-Persian dialects. GIP. I², 414.

V. *ves*, W. *wās*, K. Kh. *bas*, G. *bā*, a day. See Vocab.

B. *baṛ*, *beṛ-ū*, V. *be*, W. *bēr*, K. *bī-en*, G. *berā-ta*, Kh. *bēri*, Kś. *nya-bar*, outside. See Vocab., and No. 161.

163. dv > l. — Kś. *lūr*, a house. See Vocab., and No. 153.

Av. *dva-*, Mj. *lū*; V. *lūe*, two. See numerals.

164. dh = dh. — This occurs only in one Indian word employed in the semi-Indian M.

Pr. *dhīdā*, *dhīā*; M. *dhī*, a daughter. See No. 150. In Shb. *dh*>*d*.

165. δ > θ, t.—Cf. C. Paiś. This change is typical of these dialects.

Av. √*dā*, *daδāiti*, put, Skr. √*dhā*, *dadhāti*; Š. *θ-am*, *t-am*, I do, but V. √*le*.

166. δ > θl, l.—Cf. No. 153.

Av. √*dā*, *daδāiti*, give, Skr. √*dā*, *dadāti*; G. √*θla*.

Aryan √*vadh*; Š. √*wal*, but W. √*a-vī*, bring. Cf. Pš. *vast*^{a}*l*, GIP. I^2, 417.

Av. √*dā*, *daδāiti*, put, Skr. √*dhā*, *dadhāti*; V. √*le*, but Š. *θ-am*, *t-am*, I do.

The G. *θla* is an interesting form.

167. Apocope of δ.—W. √*a-vī*, bring, see above.

Av. *pāδa-*, Prs. *pā*; W. *pā-pō*, P. *pā*, *pai*, Š. *pā*, Kh. *po-ng*, a foot.

168. δy > sth.—Av. *maiδya-*; K. *mosthe*, in. See Tom., p. 897.

169. n = n. —Skr. √*nr̥t*; B. P. √*nāt*, B. √*nōt*, V. W. K. G. √*naṭ*, M. √*nēṭ*, Š. √*nath*, Kś. √*nač*, dance.

Skr. √*naś*; K. √*nāš*, die.

Skr. *nanā*, Wkh. *nůn*, Mj. *nēnā*, Sq. *anå*, Prs. *nana*; B. *nū*, *nōn*, V. Kh. *nan*, mother.

B. *noh*, and all the other words for 'nine.' See numerals.

Skr. *nāsā*, *nāsikā*, *nasta-*; B. *naz-ur*, *nas-ur*, V. *nes*, W. *nasū*, K. *nātc-ur*, G. *nāsi*, P. *nāst*, Kh. *nas-kā-r*, M. *nath-ūr*, Gār. *nōz-ōr*, Š. *nātō*, *nutō*, Kś. *nast*, nose.

Av. *nišhiδaiti*, Skr. *niṣīdati*, he sits; B. √*niž*, W. G. Kh. √*niš*, K. √*nis*, P. √*nī*, sit.

B. *maran-gač*, *mṛenze*, V. *nīze*, W. *ni-geče*, a bird.

Skr. *manuja-*; B. *manje*, Š. *manujrō*, *manužō*, a man.

Skr. *mā̆nuṣa-*, *manuṣya-*; W. *manaš*, G. *manuš*, B. *mancī*, Kś. *mahan-iru*, but B. *mach-ku-ṛ*, K. *mō̃c*, V. *muš*, Š. *mūš*, Kh. *mōš*, M. *māš*, Gār. *mēš*, a man.

Skr. *ā*+ √*nī*; K. √*ōn*, G. Kš. √*an*, Kh. √*an-gi*, bring.

Av. *span-*, Skr. *śun-*; G. *šunā*, Kś. *hūn*^{u}, but W. *čū̃*, K. *šē̃ṛ*, P. *šūṛi-ng*, Š. *šū̃*, dog.

Skr. *ghana-*; K. *γona*, Gār. *giān*, but P. *gaṇ*. M. *γō̃*, great.

Av. √*srav*, *surunaoiti*, Skr. √*śru*, *śṛṇōti*; B. K. √*san*, V. √*nus*, M. √*šun*, hear.

W. *tanu*, P. *tāni-k*, Kh. *tan*, Gār. *tānī*, own, self. See No. 131.

170. n >˜.—Only when final.

W. *čū̃*, Š. *šū̃*, a dog. See No. 169.

M. *γō̃*, great. See No. 169.

M. *tā̃*, self. See No. 131.

Skr. *bhaginī*; M. *bhē̃*, but Kś. *byañ*^{a}, *benye*, sister.

171. n > ñ.—Under influence of neighbouring *i*.

Kś. *byañ*^{a}, *benye*, sister. See above.

172. n > ṇ > ˜ṛ > ṛ.—The pronunciation of *ṇ* and *˜ṛ* is practically identical. This change is not uncommon.

Av. *apərənāyu-*; B. *parmṇ*, but G. *pola*, a child.

P. *gaṇ*, great. See No. 169.

K. *šē̃ṛ*, P. *šūṛi-ng*, dog. See No. 169.

Av. *vaēn-āmi*, I see; W. √*vēṛ*, B. √*waṛ*, see.

Skr. *gāna-*; K. *gũṛo*, but P. *gē*, M. *gēla*, singing.

173. n > m.—This sometimes occurs in Eranian finals (Gray, 279).

Skr. *ātman-*; Š. *tomō*, self. Others *tanu*, etc. See No. 131.

Av. *dantan-*; V. *let-em*, a tooth. See No. 150.

Compare the nominal termination *n* or *m*.

174. n > l.—Only one, doubtful, example—viz., M. *gēla*, singing. See No. 172. The *la* may be a termination.

175. Apocope of n.—Common in Eranian after a long vowel (GIP. I^2, 58).

B. *nū*, mother. See No. 169.

P. *gē*, singing. See No. 172, etc.

176. Insertion of n.—B. *onč* or *õ̆č*, V. *unzu*, I, ny. See pronouns.

177. Syncope of n.—B. *mach-ku-ṛ̆*, K. *mŏc*, V. *muš*, Š. *mūš*, Kh. *mōš*, M. *māš*, Gār. *mēš*, a man. See No. 169.

178. nt = nt.—P. *dānt* or *dānd*, tooth. See No. 179.

Gār. *caṇḍ-ānt*, M. *kuṭ-ānt*, striking, and so all present participles in these languages.

179. nt > nd.

180. ntr > ndr.—Av. *dantan-*, Skr. *danta-*, Prs. *dandān*: K. *dand-ōria-k*, P. *dānd* or *dānt*, Gār. Kś. *dand*, but B. *dutt*, V. *let-em*, W. *dū̃t*, G. *dāt*, Kh. *don*, M. *dān*, Š. *dōn*, a tooth. P. *dānd*, *dānt*, should probably be *dā̃d*, *dā̃t*.

Av. *antarə*, Skr. *antar*, Prs. *andar*; Kh. *andr-ēnī*, Kś. *andar*, but B. *atē*, *atē̃r*, W. *attar*, K. *uδrī-man*, G. *atra-n*, inside, within.

Av. *antarə*, K. *hāndū-n*, house.

Skr. *mantra-*; K. *mondr*, a word (Tom., 897). Cf. Sindhī *maṇṭr*^{u} or *maṇḍr*^{u}.

Cf. Nos. 185, 186.

181. nt > ˜t > tt > t.—W. *dū̃t*, G. *dāt*, B. *dutt*, V. *let-em*, a tooth. See No. 179.

W. *attar*, B. *atē*, *atē̃r*, G. *atra-n*, inside. See No. 179.

Š. *šid-etō*, striking. See verbs.

182. nt > ˜d > n.—The change of *˜d* to *n* is quite common in Bihārī. The two are, in fact. convertible. Thus *cā̃d* or *cān*, moon. See No. 184.

P. *dānd*, (?) *dā̃d*, Kh. *don*, M. *dān*, Š. *dōn*, a tooth. See No. 179. See Gray, 636.

B. *vīn-an*, G. *θli-man*, K. *ti-man*, Kś. *mār-ān*, striking, and so all present participles in these languages.

183. nt > δ.—Only in K. *uδrī-man*, inside (?). See No. 179.

184. nth (> ˜dh > nh) > n.—The change of ˜*dh* to *nh* is regular in Bihārī. They are, in fact, convertible. Thus *bădh* or √*bānh*, bend. See No. 182.

Skr. *panthan-* ; Kh. *pon*, a path (Tom., 894).

185. nd = nd.

186. ndr = ndr.—Cf. Nos. 179, 180.

Prs. *lavand* ; G. *lawand*, but B. *loṇē*, W. *lavẽṛ*, P. *lawanṭ*, a slave.

Skr. **andra-* > *aṇḍa-* ; K. *ondra-k*, an egg (Tom., 896).

187. nd > ṇ > ˜ṛ > nṭ.—B. *loṇē*, W. *lavẽṛ*, P. *lawanṭ*, a slave. See above.

188. p = p.—This is rare, except when initial. In Paiś. even medial *p* is retained.

Av. √*pərəs*, Skr. √*prach*, *pṛcchati*, Pr. *pucchai* ; Kś. √*prich*, but K. √*aphūc*, ask.

Av. *paršti-*, Skr. *pṛṣṭha-* ; B. *pṭī*, W. *yā̃-paṭī*, G. *pišṭi*, Š. *pūtū*, Kś. *pušt*, back. Cf. W. Kś. *pat*, K. *pišṭō*, G. Gār. *pata*, P. *paš-k-in*, M. *patō*, Š. *phatū*, but B. *di-ktī*, V. *kčeh*, behind.

Skr. *pakṣin-* ; K. *pachĩy-ek*, G. *pici-n*, Gār. *pašī-n*, Kś. *pā̃khī*, a bird.

Av. *parant-* : P. *parhanikāle*, a bird.

Av. *apərənāyu-*, a boy ; B. *parmṇ*, G. *pōla*, a child.

B. *puc*, W. *pūc*, P. Gār. *panj*, G. *panč*, K. Kh. *pōnj*, M. *pā̃z*, Š. *puš*, *pū̃š*, *poĩ*, Kś. *pānč*, but V. *uc*, five. See numerals.

Skr. *puṣpa-* ; B. *puṭ-ik*, K. *pūš-ik*, Kś. *pōš*, a flower.

Av. *pāδa-*, Prs. *pā*; W. *pā-pō*, P. *pā*, *pai*, Š. *pā*, Kh. *po-ng*, a foot.

Mj. *pūser*, Yd. *pūsr*; B. *pšai*, a head. See Vocab.

Skr. √*paś*, *paśyati*; Kh. √*poš*, M. √*paš*, Š. √*pac*, *pāš*, see.

Av. *puθra-*, Skr. *putra-*; B. *piṭr*, *puṭr*, V. *piẽ*, W. *piutr*, K. *pūtr*, G. *pult*, P. *puṭhlē*, M. *pūṭh*, Gār. *puṭ*, *pūc*, Š. *puc*, *puš*, a son.

Skr. *rūpa-*; G. *rup*, Š. *rūp*, Kś. *rvap*, *rop*, but B. *aru*, *ariu*, V. *iuri*, W. *ūrei*, K. *rūwā*, silver.

189. p > k.—Only one instance—an initial.

B. *di-ktī*, V. *kĕch*, behind. See 'back' in Vocab. See No. 188.

190. p > ph.—Only when initial. Rare. The change of *p* > *f* is not uncommon in Eranian. GIP. I², 78. Cf. No. 196.

K. √*a-phūc* (transfer of aspiration), ask. See No. 188.

Š. *phatū*, behind. See No. 188.

Wkh. *piš*; K. *phūš-ak*, but B. *pišaš*, *pšīāš*, V. *pši-kh*, W. *pišẵ*, G. *psā̃si*, P. *pīšō-ṇḍ-ik*, Kh. *puši*, Gār. *pīšī-r*, a cat.

191. p > b > w > ŏ̄ > ŭ̄.—This change does not occur in Paiś.

It is the rule in Mod. Paiś when *p* is non-initial. The change is frequent in both Indian and Eranian, but the vocalization to *o* or *u* is more common in the latter. Cf. Gray, 294.

Skr. *rūpa-*; B. *aru*, *ariu*, V. *iuri*, W. *ūrei*, K. *rūwā* but G. *rup*, Š. *rūp*, Kś. *rvap*, *rop*, silver.

Skr. *upa-viśati*; Kś. √ *byah*, *beh*, M. √*bhai* (with transfer of aspiration), Gār. √ *bai*, Š. √*bē*, sit..

Av. *ăp-*; B. *ōv*, *åo*, V. *āv-ch*, W. *ao*, K. *u-k*, G. *aū*, Kh. *ū-γ*, M. *wī*, Gār. *ū*, Š. *wei*, *wōī*, *wē*, Kś. *āb*.

192. Aphæresis of p.—V. *uc*, five. See numerals.

193. pt > kt > kc. See No. 189.

194. pt > t.—B. *sut*, V. *sete*, W. *sōt*, P. G. K. Gār. Š. *sat*, Kh. *sot*, M. *sāt* (with Indian compensatory lengthening), Kś. *sath* (for *sat*), Š. also *sath*, owing to the tendency (the rule in Kś.) to aspirate final surds. See numerals. Cf. Shb. *nataro*.

195. pr, fr = pr.—This is the usual rule. So also in Shb.

Av. *fra* (*pra*) + √*dā*; B. W. √*prē*, give, K. *prau*, Kh. *prai*, he gave, but V. √*aph-le*.

B. √*preč*, but V. √*pez*, go. See Vocab.

Skr. *prēṣita-*; W. *prešya*, sent.

196. pr > p > ph.—Cf. No. 190.

V. √*pez*, go; V. √*aph-le*, give. See No. 195.

197. f > ō, ū, au.—This is in combination with a preceding *a*. Cf. Eranian change of *f* > *v*. (Gray 299).

Prs. *kafš*; G. *kōš-aṛ*, Kh. *kauš*, M. Gār. *kō̃š*, Kś. *kū̃š*, a shoe.

198. b = b.—This is when initial. Skr. *biḍāla-*; Kś. *brạ̄r*$^{\bar{u}}$, a cat.

Skr. √*bhū*, Av. √*bav*, become; Kh. √*bī*, Š. √*bo*, M. √*ba*, become, go.

199. b > p.—Cf. No. 249. The same change occurs in C.Paiś. and in Shb. *paḍhaṁ*.

Av. _cvant-_ > *_vcant-_ ; V. _pseh_ (from *_bseh_), what.

Ar. *bābat*; Kś. *bāpat*, concerning.

Ar. *asbāb*; B. *aspāp*, property.

W. *jip*, tongue. Cf. No. 323.

Ar. *ṭabīb*; B. *tapip*, a physican.

200. b > bh.—Only one instance in which the aspiration has been transferred. The *b* is secondary (< *v*).

M. √*bhai*, sit. See No. 191.

201. b > w.—Av. *būza-*, Šg. *vaz*, Yd. *viza*; B. *wez-eh*, W. *wasei*, a she-goat.

202. Aphæresis of bu.—Skr. *bubhukṣā*; Kh. *chuī*, M. *būcha*, Gār. *būṭhō* (hungry), Kś. *bŏchī*, hunger.

203. br = br.--So in Śhb.

Av. *brātar-*, Prs. *birādar*, Mj. *werāī*; B. *brōh*, *brå*, W. *brā*, Kh. *brār*, but V. *way-eh*, K. *bāya*, Kś. *båy*^{u}, G. *bliaia*, P. *lāī*, M. Š. *žā*, Gār. *jā*, Š. *jrā*, a brother.

204. br > j > jr > ž.—This is typical of Š. Cf. Nos. 104, 141, 152, 157.

Gār. *jā*, Š. *jrā*, M. Š. *žā*, a brother. See above.

205. br > b > w > m.—K. *bāya*, Kś. *båy*^{u}, V. *way-eh*, a brother. See No. 203.

Š. *bring* or *bing*, M. *ming*, a bird. See Vocab.

206. br > bl > l.—G. *bliaia*, P. *lāī*, brother. See No. 203.

207. bh = bh.—Skr. *bhaginī*; M. *bhẽ*, a sister, but Kś. *byañ*^{a}, *benye*.

M. is a semi-Indian language. Other modern Paiś. lanuages do not tolerate sonant aspirates.

208. bh > b.—This is the usual rule. See above.

Kś. *byañ*^{a}, *benye*, sister. See above.

Skr. *bubhukṣā*; M. *būcha*, Gār. *būṭhō* (hungry), Kś. *bŏchī*, but Kh. *chuī*, hunger. In all these the initial *bu* has been elided.

209. bh > o, ū.—Always non-initial.

Skr. *gardabha-* ; K. *gardō-k*, Kh. *gurdō-γ*, *gurdō-χ*, but W. G. Gār. *gadā*, M. *ghadā*, ass.

Skr. *r̥ṣabha-* ; Kh. *rešū*, a bull.

210. Apocope and Aphæresis of bh.—W. G. Gār. *gadā*, M. (with transfer of aspiration) *ghadā*, ass. See preceding.

Kh. *chuī*, hunger. See No. 208.

211. m = m.—Skr. *mukha-*, face ; B. *pa-myuk*, V. *ti-mikh*, W. *myuk-ne*, Gār. *mūka*, Š. *mōcō*, *mō̃žē*, M. *mūṭhō*, before.

B. *maran-gač*, *mṛenze*, but V. *nī̃ze*, W. *nigeče*, a bird. See Vocab.

Av. Skr. √*mar*, die ; B. W. √*mṛ*, G. √*mi*, M. Gār. Kś. √*mar*, Š. √*mir*, die, V. *mō*, dead, but Kh. √*bri*, die. See Vocab.

Skr. *manuja-*, B. *manje*, Š. *manujrō*, *manužō*, man.

Skr. *mănuṣa-*, *manuṣya-* ; W. *manaš*, G. *manuš*, B. *mancī*, *mach-kū-ṛ*, K. *mŏc*, V. *muš*, Š. *mūš*, Kh. *mōš*, M. *māš*, Gār. *meś*, Kś. *mahan-ivu*, man.

Skr. *māsa-* ; B. *mōs*, V. *mas-ekh*, W. Kh. *mās*, G. *masoi*, moon, month.

Pš. *myāšt*, a month ; K. *mastr-uk*, moon, month.

Av. *māh-* ; P. *mai(y)-ik*, moon, month.

Skr. *grāma-* ; B. *grom*, K. *grōm*, a village.

Bur. *comar* or *chomar* ; B. *cimr*, *cimeh*, V. *žema*, W. *cima*, G. *čimar*, P. Gār. Š. *cimar*, P. *cumar*, Kh. *cumr*, *cumūr*, but K. *cīmbar*, M. *sẽwar*, Š. *cingār*.

212. m > ng.—So also occasionally in Eranian. Cf. Av. *naman-*, Wkh. *nung*.

Š. *cingār*, iron. See No. 211.

213. m > ˜b > mb.

214. m > ˜b > b.

215. m > ˜w.—Kh. √*bri*, die. See No. 211.

K. *cīmbar*, M. *sẽwar*, iron. See No. 211.

216. m > mh.—Prs. *mādar ;* M. *mhāī*, but Š. *mālī*, Kś. *mạ̄j*$^{\bar{u}}$, mother.

217. Aphæresis of mar.—V. *nī̂ze*, W. *nigeče*, a bird. See No. 211.

218. Insertion of m.—Av. *apərənāyu-*, a boy. ; B. *parmn*, but G. *pola*, a child.

219. Syncope of mā.—Skr. *kumāra- ;* V. *kiur*, a child, Kś. *kūr*$^{\bar{u}}$ (for **kōrī*), a girl.

220. y, i = y.—So also in Paiś. In Eranian it is typical of non-Prs. dialects (GIP. I^2, 415).

Av. √*i*, Skr. √*yā*, go ; Gār. √*ya*, but K. √*ī*(*h*), M. √*ai*, G. √*jā*, Š. √*wā*, come. In P. √*yē*, Kš. √*yi* the *y* is a late prefix.

Wkh. √*yav*, eat ; B. W. √*yū*, V. √*oyu*, but K. Kh. √*žu*, G. √*žo*, P. √*e*, √*a*, eat.

221. y > i, e, (a)i, (o)i.—Skr. *sūrya- ;* V. *isi-kh*, W. *sōi*, K. *sūri*, G. *suri*, Š. *sūrī*, Kś. *sirī*, M. *swīr*, Gār. *sīr* (metathesis of *i* in the last three), but B. *sū*, P. *sur*, sun.

K. √*ī*(*h*), M. √*ai*, come. See No. 220.

P. √*e*, √*a*, eat. See No. 220.

Av. *θrāyō* ; B., K., Kś. *treh*, W. *trē*, Š. *trē*, *cē*, *trā*, V. *chī*, P. *hlē*, *hl*^{a}, G. *θlē*, Kh. *troi*, Gār. *ṭhā*, M. *cā*, three. See numerals.

222. y > j > ž.—Only initial. In Eranian *y* > *j* is typical of Prs. rather than of non-Prs. dial. GIP. I^2, p. 415.

Šg., Sq. √*yet ;* V. √*joč*, but W. √*ačh*, B. *pr* + √*eč*, come.

G. √*jā*, come. See No. 220.

K., Kh. √*žu*, G. √*žo*, eat. See No. 220.

223. Aphæresis of y.—B. *pr* + √*eč*, W. √*ačh*, come. See No. 222.

Š. √*wā*, come (see No. 220). Here *w* has been prefixed instead.

P. √*e*, √*a*, eat. See No. 220.

224. Insertion of y.—This is frequent between vowels. Thus:

V. *wa*(*y*)-*eh*, K. *bā*(*y*)*a*, G. *bliaia* (for **bla*(*y*)*a*), brother. See No. 203.

P. *mai*(*y*)-*ik*, moon.

225. Prothesis of y.—P. √*yē*, Kś. √*yi*, come. See No. 220.

These languages invariably prefix *y* to a word beginning with *i* or *e*.

Cf. GIP. I^2, p. 298.

226. r = r.—This is almost the universal rule except in the Kāfir group, in which *r* is often elided.

Av. *χara-*, Skr. *khara-;* B. *kur*, V. *kōru*, P. *kār*, ass.

Av. *apərənāyu-*, a boy; B. *parmṇ*, a child.

Av. *duγδar-*, Skr. *duhitar-;* Kh. *jūr*, *žūr*, daughter, but V. *luštu*, B. *jū*, *ju-k*, W. *jū*, G. *zū*, K. *chu*, M. *dhī*, Š. *δī*, *dī* (obl. base *dīj-*), Gār. *dūī*, a daughter.

Av., Skr. √*mar;* M., Gār., Kś. √*mar*, Š. √*mir*, die.

Most of the other forms given in the Vocabulary are derived from *mr̥ta-* or **marta-*.

Av., Skr. √*kar;* B. √*kor*, K. √*kār*, G. √*ker*, P., M., Gār., Kś. √*kar*, Kh. √*kor*, do. W. *chē̃ṛ-am*, I do, is derived from *kr̥ta-* or **karta-*.

Av., Skr. *dūra-;* G. *durae*, P., M., Š., Kś. *dūr*, Kh. *dudēr-i*, Gār. *dēōr*, but B. *dyuṛ*, *dyoṛ*, W. (?) *sudu*, K. *dē-ša*, far.

Skr. *aṅgāra-;* K., G., P., Kh. *angār*, Gār. *ãgār*, M., Š. *agār*, M. Kś. *nār*. but B. *agō̃*, *angā*, V. *an-ekh*, fire.

Skr. *khura-;* B. *kyur*, *kūr*, G., M. *khur*, Kś. *khōr*, but Š. (dial.) *küti*, foot.

Av., Skr. √*car;* K., Gār. √*car*, Kh. (?) √*roch*, M. √*sār*, Š. √*cer*, graze.

Av. *stawra-*; V. *wištar*, great.

Av. *sarah-*, Skr. *śiras-*; Kh. *sor*, P. *šīr*, Kś. *hīr*, but B. *šei*, *pšai*, V. *ji*, W. *šei*, G. *šau-ṭa*, head.

Av. *staora-*; Kh. *istōr*, a horse.

Av. *dvar-*, Skr. *dvār*; V. *war-ekh*, *tar-ekh*, K., Kh. *dū̆r*, Kś. *lūr*, house.

Av. *antarə*, Skr. *antar*; B. *atē̃r*, W. *attar*, K. *uδrī-man*, G. *atra-n*, Kh. *andr-ēnī*, Kś. *andar*, but B. also *atē*, within.

Av. *dvar-*, Skr. *dvār-*; W. *ber*, G. *berā̆-ta*, P. *dörē*, Kh. *bēri*, Š. *darū*, Kś. *nya-bar*, but. B. *baṛ*, *beṛ-ū̃*, V. *be*, K. *bī-en*, out, outside.

Skr. *sūrya-*; K. *sūri*, G. *suri*, P. *sur*, M. *swīr*, Gār. *sīr*, Š. *sūrī*, Kś. *sirī*, but B. *sū*, V. *isi-kh*, W. *sōi*, the sun.

227. r > ṛ.—B. *maran-gač* or *mṛenze*, a bird. Here the *ṛ* of *mṛenze* is due to analogy with B. √*mṛ*, die, which is derived from *mr̥ta-*. See No. 211.

W. √*cheṛ*, do. Here the *ṛ* is really derived from *rt* (*kr̥ta-*, **karta-*). See No. 226.

B. *dyuṛ*, *dyoṛ*, far. See No. 226.

B. *baṛ*, *beṛ-ŭ̃*, out, outside. See No. 226.

With regard to the last two, attention must be paid to the remarks on p. 16 regarding the difficulty of distinguishing between *r* and *ṛ*.

228. r > ž, j. Cf. Nos. 104, 141, 152, 157.

This curious change of *r* > *ž*, like *jr* > *ž*, and *tr* > *c* > *ž*, is not uncommon in Š., where we find it in dialectic variations. An *r* in the Š. of Gilgit is frequently represented by *ž* in the Š. of Dras and Ḍāh-Hanū. For instance:

Gilgit.	Drās.	Ḍāh-Hanū.
	rē, to.	*rā*, *žā*, to.
jō, *jrō*, *žō*, from.	*žō*, from.	*rō*, *žō*, from.
rō, in.	*žā*, in.	*rā*, *žā*, in.

Throughout Ś. there is an intimate connexion between the dative, the ablative, and the locative. In Ḍāh-Hanū, *r* and *ž* are quite interchangeable.

So Š. *rō*, Drās, *žō*, he. See pronouns.

Compare L. (dial.) *dhīr-ī*, plural of *dhī*, with Š. obl. base *dīj-* of *dī*, a daughter.

In B. we have *rāṛā* or *žaṛṛ*, noise. Cf. L. √*raṛṛ*, cry out.

Compare Standard Tibetan *mgrom*, Purik Tibetan *grun*, Baltī (spoken in the immediate vicinity of Š.) *žun*, a feast.

229. Apocope and syncope of r.—While this is rare in both Indian and Eranian, it is very common in modern Paiś., especially in the languages belonging to the Kāfir group. It is also common in the Tālišī dialect of Prs. GIP. I^2, p. 355. Thus:

V. *nīze*, W. *nīgeče*, as compared with B. *maran-gač*, a bird. See Vocab.

Av. *duγδar-*, Skr. *duhitar-*; V. *luštu*, B. *jū*, *ju-k*, W. *jū*, G. *zū*, K. *chu*, M. *dhī*, Š. *δī*, *dī*, Gār. *dūī*, a daughter. See No, 226.

G. √*mi*, as compared with Š. √*mir*, die. See No. 226.

P. *kar-am* or *ka-m*, I do. Gār. *kēr*, *kē-th*, he made. See Vocab.

B. *agȭ*, *angā*, V. *an-ekh* (Skr. *aṅgāra-*). See No. 226.

B. *ṣei*, *pšai*, V. *ji*, W. *šei*, G. *šau-ṭa*, a head. See No. 226.

Av. *zərəd-* ; W. *zō*, but B. *zare*, heart.

Av. *antarə*, Prs. *andarūn* ; K. *hāndū-n*, house.

B. *atē* or *atẽ̄r*, inside. See No. 226.

V. *be*, K. *bī-en*, out. See No. 226.

Skr. *svasār-*, Av. *χ^{v}aṅhar-*, Wkh. *χüi* ; B. *sus*, V. *siusu*, W. *sōs* ; G. *sase*, P. *sāī*, Tirāhī *spaz*, Gār. *išpō*, *šū*, Š. *sah*, but Kh. *ispusār*, sister.

B. *sū*, V. *isi-kh*, W. *sōi*, sun. See No. 226.

Skr. *dāru-* ; B. *dāo*, wood.

K. *cau*, four. See numerals.

230. rṇ > ṇ > n.—The compound *rṇ* occurs, naturally, only in words of Indian origin. The change to *ṇ*, *n*, is most frequent in the eastern Modern Paiśācī languages.

Skr. *karṇa-*; M. *kāṇ*, Gār. *kyan*, Š. *kūn*, *kōn*, Kś. *kan*, but B. *kōr*, W., Kh. *kār*, P. *kāṛ*, K. *kuṛō̃*, *krō̃*, G. *kham-ṭa*, ear.

Skr. *svarṇa-*; B. *sūn*, *sōn*, W., G. *son*, P. *sōnā*, Š. *sōn*, Kś. *svan*, *son*, but V. *šiũ*, K. *sū̃ṛa*, Kh. *sōr-m*, gold.

231. rṇ > ṇ > ˜r, ṛ˜ > ˜.

232. rṇ > ṇ > ˜ṛ, r˜ > r.

This is confined to the Western languages.

K. *sŭ̃ṛa*, V. *šiũ*, Kh. *sōr-m*, gold. See No. 230.

K. *kuṛŏ̃*, *krŏ̃*, B. *kōr*, W., Kh. *kār*, P. *kāṛ*, ear. See No. 230.

233. rṇ > m.—This only appears in one very doubtful case, G. *kham-ṭa*, ear. The *m* may be a termination as in Kh. *sōr-m*, gold.

234. rt > ṛ.—This is the regular Paštō change. Cf. GIP. I², p. 208. In Shb. *rt* > *ṭ*.

Av. *mərəta-*, Skr. *mṛta-*, **marta-*, dead; B. W. √*mṛ*, die.

Av. *kərəta-*, Skr. *kṛta-*, **karta-*, done; B. *kaṛā*, he made.

235. rd = rd.—The compound is preserved in K. and Kh.

Skr. *gardabha-*; K. *gardō-k*, Kh. *gurdō-γ*, but W., G., Gār. *gadā*, M. *ghadā*, an ass.

Skr. *hṛdaya-*, **hardaya-*, Av. *zərəd-*, Sq. *zård*; Kh. *herdi*, but G. *heṛa*, P. *haṛā*, heart.

236. rd > d.—W., G., Gār. *gadā*, M. *ghadā*, an ass. See No. 235.

237. rd > ṛ.—G. *heṛa*, P. *haṛā*, heart. See No. 235. Cf. Pš. *zṛ*^{a}.

238. ry > rĭ > īr > i (with syncope of r) > syncope of i.

239. ry > rĭ > r.—In Shb. *ry* > *riy*. In Paiś. *ry* > *jj* or *riy*.

Skr. *sūrya-* ; K. *sūri*, G. *suri*, Š. *sūrī*, Kś. *sirī*, M. *swīr*, Gār. *sīr*, V. *isi-kh*, W. *sōi*, B. *sū*, P. *sur*, sun.

240. rṣ > š > s.—Cf. Shb. *vaṣa-* for *varṣa-*. Cf. also Av. *bareša-*, Prs. *buš*, mane.

Skr. *śīrṣa-* ; K., M., Ś. *šīš*, *šiš* ; Gār. *thōs*, head.

241. ršt > št ṣṭ > t, ṭ.—A regular Eranian change.

Av. *paršti-*, Prs. *pušt*, Bal. *phut* ; G. *pišṭi*, Kś. *pušt*, K. *pišṭō* ; B. *pṭī*, *ktī*, W. *yā̃-paṭī*, Š. *pūtū*, G. *pata*, M. *patō*, Gār. *patā*, Kś. *pat*, back (or behind).

242. ršt > š > č, čh.—Av. *paršti-*, Yd. *pišco* ; P. *paš-k-in*, V. *kčeh* (cf. B. *ktī*, above), Kś. *pačh*, behind. See No. 241.

243. l = l.—This is the usual rule.

Skr. *chagala-* ; Kś. *čawul*^{u}, a he-goat.

Skr. *chēla-* ; M. *sāil*, Gār. *chēl*, a she-goat.

Skr. *vāla-* ; M. *bāla*, Gār. *bāl*, Š. *bālī*, Kś. *wāl*, hair.

Prs. *lavand* ; B. *loṇē*, W. *lavēṛ*, G. *lawand*, P. *lawanṭ*, a slave.

244. l > j.—In Kś. this is the rule when ^{u} (< *ī*) or *y* follows *l*.

Skr. *aṅguli-* ; Kś. *anguj*^{u}, a finger. A good example is the Prs. *mādar*. From the same original we have the Š. *mālī*, mother. From this a masculine, *māḷō*, has been formed, with the meaning of 'father.' Kś. has the latter under the form *m*å*l*^{u}, father, of which the feminine in Kś. is *mạj*$^{\bar{u}}$, mother. Again, Kś. *kumul*^{u}, delicate, *kumujyār*, delicateness.

245. l (> ḷ) > ṛ.

246. l > r.

The change of *l* > *ḷ* is the rule in Paiś. As regards *l* > *r*, cf. Shb. *arabhati* and *rocetu*.

Skr. *aṅguli-;* W. *ãg̣ŭṛ*, K. *anguṛya-k*, B. *angyur*, Gār. *angir*, but V. *ig̣i*, Kś. *anguj*$^{\bar{u}}$, a finger.

Skr. *biḍāla-;* Kś. *brạr*$^{\bar{u}}$, a cat.

247. Apocope of l.—V. *ig̣i*, finger. See above.

B. *gol*, V. *gul*, W. *gōl*, Š. *gui* (? through *gujī*, cf. No. 244), a country.

248. v = w, v.—In Eranian this is typical of non-Prs. dialects. GIP. I^2, 415.

Aryan √*vadh;* W. √*a-vī*, Š. √*wal*, bring. This root is typical of East Eranian. GIP. I^2, 417.

Skr. *kṛkavāku-*, cock; K. *kakawak*, but B. *kakak*, V. *kakokū*, a fowl.

Skr. *vāla-*; Kś. *wāl*, but M. *bāla*, Gār. *bāl*, Š. *bālī*, hair.

Av. *vaēn-āmi*, I. see; B. √*waṛ*, W. √*vē̃ṛ*, see.

Skr. √*vaṭ*, *vaṇṭ*, divide; P. *wanṭe*, but B. *baṛ-este*, V. *buṭ-og*, K. *baš*, G. √*benṭ*, M. *baṭ-ha*, W. *maṭ-ini*, share.

Prs. *lavand;* W. *lavē̃ṛ*, G. *lawand*, P. *lawanṭ*, but B. *loṇē*, a slave.

Av. *vāra-;* P. *war-k*, water.

B. *er*, one. See numerals.

B. *vići*, W. *vīšī*, P. *wöst*, twenty. See numerals.

249. v > p.—This is peculiar to V. Cf. Nos. 148, 199, and 323.

V. *ip-in*, one. See numerals. Cf. No. 90.

Cf. W. *vī*, Kh. *pi-sa*, you. See p. 47.

250. v > b.—M. *bāla*, Gār. *bāl*, Š. *bālī*, hair. See No. 248.

Skr. *vādya-;* Kh. *baše-ik*, singing.

B. *baṛ-este*, V. *buṭ-og*, K. *baš*, G. √*benṭ*, M. *baṭ-ha*, share. See No. 248.

Av. *hizū*, Šg. *zēv;* G. *zib*, M. *zēb*, but Kś. *zēo*, tongue.

K. *bišī*, Kh. *bišr*, Gār. M. *bīš*, twenty. See numerals.

251. v > m > ũ.—The change of *v* > *m* is rare in both Indian and Eranian.

W. *maṭ-ini*, share. See No. 248.

Gār. *num*, M. *naũ*, nine. See numerals.

252. Vocalisation of v.

253. ava = ava. See No. 248.

254. ava > a. See No. 263.

255. va, ava > ŏ̄, ŭ̄ (iu, see No. 17).

Skr. *svarṇa-*; B., Š *sōn*, W., G. *son*, P., *sōnā*, Kh. *sōr-m*, Kś. *son*, B. *sūn*, V. *šiũ*, gold.

Skr. *sva-*, Av. *χ^{v}a-tō*; V, *šō̃*, W. *šū̃*, self.

Av. *span-*, **svan-*; W. *čū̃*, G. *šunā*, P. *šūṛi-ng*, Š. *šū̃*, Kś. *hūn^{u}*, but K. *šēṛ*, dog.

Skr. *pravat-*; G. *puda-mi*, P. *pōṛā*, Kh. *pru-šṭa*, before.

Skr. *kṛkavāku-*, cock; V. *kakokū*, but K.' *kakawak*, B. *kakak*, a fowl.

O. Prs. *√šiyav*, Av. *√šav*; W. *√cū*, Gār. *√cō*, go.

Prs. *lavand*; B. *loṇē*, a slave, but W. *lavèṛ*, G. *lawand*, P. *lawaṙṭ*.

Av. *χšvaš*; B. *šo*, V. *ušū*, W. *šū*, Gār. *šō*, M. *šoh*, but P. *š^{a}*, *χē*, Š. *šah*, six. See numerals.

256. ava > e.

K. *šēṛ*, dog. See No. 255.

W. *laveṛ*, a slave. See No. 255.

P. *χē*, six. See No. 255.

Cf. Kurd *nēh*, nine.

257. īv > ŭ̄, ŏ̄.

258. īv > ī̆.

The change of *īva* > *ī* is frequent in Eranian. Gray, 391.

Av. *j(ī)vant-*; B. *šūwā̃*, alive; V. *šō-ōkso*, he is alive;

W. *šũda*, alive ; K., Kh. *junu*, alive, G. *zien*, alive. Š *jīnō*, alive. Kh. *žanū*, Gār. *jāndō*, are derived from *jvant-*.

259. ēv > ē, ī, ā.

260. ēv > eo. Cf. Shb. *evaṁ* > *yo*.

Av. *aēva-* ; B. *ē*, W., P., Kh. *ī*, Gār. *ā*, one. See numerals.

Šg, *zēv* ; Kś. *zēo*, but G. *zib*, M. *zēb*, tongue.

261. Aphæresis of v(i). V. *zū*, G. *išī*, twenty. See numerals.

262. Prothesis of w. A few sporadic instances. Cf. Shb. *vuta-*. Cf. also, No. 21.

Av. *a* + √*ay* ; Š. √*wā*, come.

Av. *aṅgušta-*, toe, Prs. *angušt-ar*, a ring; V. *wōgiχ*, a finger-ring. See Vocab.

Av. *stawra-* ; V. *wištar*, great.

Skr. √*iṣ*; Kh. √*weš*, but V. √*es*, G. √*ša*, send.

Cf. GIP. I², 298.

263. Syncope of w, v.—B. *kakak*, a fowl. See No. 255.

264. ś = š.—This follows Eranian rather than modern Indian custom. In Paiś. *ś* > *s*.

Skr. *śīrṣa-* ; K., M., Š. *šiš*, *šīš*, a head.

Skr. √*dṛś* ; P. √*laš*, see.

Skr. *daśa-* ; W. *dōš*, Kh. *još*, K., G., Gār., M. *daš*, Š. *dāš*, ten. See numerals.

Skr. *viṁśati-* ; W. *vīšī*, G. *išī*, K. *bišī*, Kh. *bišr*, Gār., M. *bīš*, twenty. See numerals.

265. š = š.—This is the usual Eranian custom (Gray, 423).

Wkh. *piš*, Prs. *pušak* ; B. *pišaš*, *pšīāš*, V. *pši-kh*, W. *pišã*, K, *phūš-ak*, P. *pīšō-*, Kh. *puši*, Gār. *pīšī-r*, but G. *psãsi*, a cat.

Av. *nišhiδaiti*, he sits; W., G., Kh. √*niš*, but B. √*niž*, K. √*nis*, P √*nī*, set.

266. š > χ.—This is common in P. In the Eastern dialect every *š* becomes χ. Cf. Pš and Ghalcah.—See GIP. I², 417. Cf. also Prs. *rīš*; Kh. *riχ-īš*, beard.

In Kś. the suffix of the 2nd person singular is *-kh*, as compared with B. *-š*.

267. ś > c.—Skr. *śuṣka-*; Kh. *cuco*, dry (Tom, 895).

Skr. √*paś*; Š. √*pac*. See No. 264.

268. ś > č > z.—Skr. *daśa-*; B. *dič*, V. *leze*, ten. See numerals.

Skr. *viṁśati-*; B. *viči*, V. *zū*, twenty. See numerals. Cf. the following.

269. š > c > č

270. š > c > ž.—The change of *š* > *c* also occurs in Prs. dialects. GIP. I², 71. The change of *š* > *ž* also occurs in Šg and Pš.

Av. *aši-*; B., W. *acȅ*, K., Kh. *ec*, G. *iči-n*, V. *ižĩ*, eye.

O. Prs. √*šiyav*, Av. √*šav*, Skr. √*cyav*; W. √*cū*, Gār. √*cō*, go.

B. √*niž*, sit. See No. 265.

Š. *bižā*, twenty. See numerals.

271. ś > s.—This is the Paiśācī rule. It is rare in Modern Paiśācī. Cf. Shb. *anusocanaṁ*, *samacariya-* The only certain example is:—

Skr. *kēśa-*; G. *khēs*, hair.

272. š > s.—There is also only one example of this. Cf. 286.

Av. *nišhiδaiti*, he sits; K. √*nis*, sit.—See No. 265.

273. ś > h > apocope of ś.—Skr. *upa* + √*viś*; Kś. √*byah*, *beh*, M. √*bhai* (for **baih*), Gār. √*bai*, Š. √*bē*, sit.

Š. *bī*, *bēh*, Kś. *wuh*, twenty; Š. *dāī*, *deii*, Kś. *dah*, ten; Kś. *hath*, a hundred, See numerals. Cf. No. 321.

274. š > h > apocope of š.—See Gray, 430, 431.

Av. *χšvaš*; G., M. *šoh*, K. *šōh*, Ś. *šah*, B. *šo*, V. *ušū*, W. *šū*, P. *š*^{a}, Gār., *šō*, six. See numerals.

275. št = št.—Prs. *angušt-ar*; B. *angušti*, W. *anguštō̃*, Kh. *pulungušt*, but V. *wōgiχ*, P. *angōc-*^{a}*k*, Gār. *angusir*, finger-ring.

Av. *uštra-*; B. *štyur*, V. *ištiur*, but W. *ūk*, G., M. *ūχ*, camel. Cf. No. 290.

276. št > χt > χ.—V. *wōgiχ*, a finger-ring. See above. Cf. Av. *angušta-*, Sq. *ingaχt*, a finger.

277. št > c.—Cf. No. 63.

P. *angōc-*^{a}*k*, a finger-ring. See No. 275.

278. št > s.—This is common in Eranian. See Gray, 918.

Gār. *angusir*, a finger-ring. See No. 275.

279. štr = štr (with anaptyxis of *u*).—Av. *uštra-*; B. *štyur*, V. *ištiur*, but W. *ūk*, G. M. *ūχ*, a camel. Regarding the insertion of *y*, *i*, see No. 17.

280. štr > št > χt > χ > k.—*uχ*, G., M. *ūχ*, W. *ūk*, a camel. See No. 279.

281. śy > š.—Cf. Eranian change of *šy* > *š* (Gray, 931). In Shb. *śy* > *śiy*.

Skr. √*naś*, *naśyati*; K. √*nāš* (with compensatory lengthening), die.

Skr. √*paś*, *paśyati*; Š. (dial.) √*pāš* (with compensatory lengthening), Kh. √*poš*, M. √*paš*, but Š. √*pac*.

282. śy > c.—Cf. Eranian change of *śy* > *c*(*c*) (Gray, 930).

Š. √*pac*, see. See above.

283. šl > hl.—P. *šlī-kā* or *hlī-kā*, a woman.

284. ṣ > c, ch.—Cf. Hindī *cha*, six. Also Cf. No. 269. B. *mancī*, *mach-ku-ṛ*. K. *mŏc*, a man. See No. 285.

285. ṣ > š.—This is not Indian. *ṣ* is treated as if it were *š*. See No. 265.

Skr. *r̥ṣabha-* ; Kh. *rešū*, a bull. Cf. Shb. *manuśa-*.

Skr. *mā̆nuṣa-* ; W. *manaš*, G. *manuš*, V. *muš*, S. *mūš*, Kh. *mōš*, M. *māš*, Gār. *mēš*, but B. *mancī*, *mach-ku-ṛ*, K. *mŏc*, Kś. *mahan-ivu*, a man.

Skr. *prēṣita-* ; W. *prešya*, sent.

Skr. √*iṣ*, *ēṣati* ; G. √*ša*, Kh. √*weš*, but V. √*es*, send.

286. ṣ > s.—Cf. No. 272. Also cf. Shb. *arabhiyisu*, *yesu*, *abhisita*.

V. √*es*, send. See No. 285.

287. ṣ > h.—Kś. *mahan-ivu*, a man. See No. 285. After the change there has been metathesis of *h*.

288. ṣk > kh.—Skr. *śuṣka-* ; Kś. *hwạkh*^{u}, dry. The Kś. feminine is *hwạch*$^{\bar{u}}$. Cf. No. 289. In Shb. *ṣk* > *k*.

289. ṣk > c.—Cf. Eranian *šk* > *c*.

Av. *huška-*, Pš. *wuc*, Skr. *śuṣka-* ; Kh. *cuco*, dry (Tom, 895).

290. ṣṭ or šṭ > šṭ, šṭ > st > čh, or > š > ž—t.—Here, again, *ṣṭ* is treated as if it were Eranian *št*.

B., W. *ošṭ*, Kh. *ošt*, K., G., Š. *ašṭ*, P. *ašt*, V. *aste*, Š. *ačh*, *aš*, *ažat* ; but Gār. *aṭh*, Š. *ath*, M. *āṭh*, Kś. *aiṭh*, eight. See numerals.

291. ṣṭ > (ṭ)ṭh, (t)th.—Here *ṣṭ* is approximately treated in the Indian fashion, but there are also Eranian analogies.

Skr. *dṛṣṭa-* ; Gār. √*liṭh*, see (no compensatory lengthening).

Gār. *aṭh*, Š. *ath*, Kś. *aiṭh*, M. *āṭh* (compensatory lengthening), eight. See No. 290 and numerals. Cf. Wkh. *hāθ*, *hāt*, Pš. *ata*, Shb. *aṭha-*.

292. ṣṭr > (ṭ)ṭh > ṭ.—See No. 279. Here the Indian fashion is followed. Skr. *uṣṭra-*; Gār. *ūṭh*, Kś. *wŭṭh*, K., Kh., Š. *uṭ*, a camel.

293. ṣp > š.—This is not an Indian change.

Skr. *puṣpa-* ; K. *pūš-ik*, Kś. *pōš*, a flower ; B. has *puṭ-ik*.

294. s = s.—The preservation of *s* in Eranian is typical of the non-Persian dialects. GIP. I², 414.

Skr. *divasa-* ; V. *ves*, W. *wās*, K., Kh. *bas*, P. *dawās*, *dwās*, M. *dis*, Gār. *dōs*, Š. *dēs*, but Kś. *dwah*, *doh*, G. *bā*, a day.

Av. *sarah-*, Skr. *śiras-* ; Kh. *sor*, but B. *šei*, *pšai*, V. *ji*, W. *šei*, G. *šau-ṭa*, P. *šīr*, Kś. *hīr*, a head.

Skr. *māsa-*, Sq. *mâs* ; B. *mōs*, V. *mas-ekh*, W., Kh. *mās*, G. *māsoi*, moon, month.

Aryan, *nās-* ; B. *nas-ur*, V. *nes*, W. *nasū*, G. *nāsi*, Kh. *nas-kā-r*, but B. (also) *naz-ur*, Gār. *nōz-ōr*, nose.,

See all the words for ' seven ' under numerals.

Skr. *svasār-* ; B. *sus*, V. *siusu*, W. *sōs*, G. *sase*, Kh. *ispusār*, but P. *sāī*, Tirāhī *spaz*, Gār. *išpo*, *šū*, Š. *sah*, sister.

Skr. *sūrya-* ; B. *sū*, V. *isi-kh*, W. *sōi*, K. *sūri*, G. *suri*, P. *sur*, M. *swīr*, Gār. *sīr*, Š. *sūrī*, Kś. *sirī*, sun.

295. s > čh.—In Kś. *s* optionally > *čh* before ^{u} (< *ī*) or *y*. The *y* is always elided. Thus √*bas*, dwell, *bạs*^{u} or *bạčh*^{u}, she dwelt ; *bas*^{a} or *bačh*^{a} (for *basy*^{a}), they (fem.) dwelt.

296. s > z > j.—The change of *s* > *z* also occurs in Kurd.

B. *azem*, but V. *esmo*, I am. In B. before *i s* becomes *š*. See No. 297.

B. *naz-ur*, Gār. *nōz-ōr*, nose. See No. 294.

Tirāhī, *spaz*, sister. See No. 294.

G. √*phus* or *phuz*, lose, compared with B. √*psē*, V. √*psā*, W. √*pus*.

V. *ji*, head. See No. 294.

297. s > š > kh.—Only before original *i*. In Eranian the interchange of *s* and *š* is typical of non-Prs. dialects. GIP. I², 416. Cf. Shb, *anuśaśanaṁ*.

B. *eši*, thou art. See No. 296.

B. *šei*, *pšai*, W. *šei*, G. *šau-ṭa*, P. *šīr*, head. See No. 294.

Kś. *kar-akh*, thou doest. See verbs.

298. s > h > i > apocope of s.—The change to *h* has only been noted in Š. and its related Kś.

Kś. *hīr*, head ; *doh*, day. See No. 294.

Š. *sah*, sister. See No. 294.

Skr. *māsa-*, Av. *māh-*, Pš. *-maī* ; P. *mai(y)-ik*, moon.

P. *sāī*, sister. See No. 294.

Gār. *išpo*, sister ; G. *bā*, day. See No. 294.

299. st = st.—Cf. Paiśācī, *kasaṭa-* < *kaṣṭa-*, *sināta-* < *snāta-*. The preservation is, of course, Eranian in method. Indian changes *st* to *tth*, but Shb. *st* = *st*.

Av. *ast-* (Horn, 81) ; Kh. *astī*, bone.

Av. *zasta-*, O. Prs. *dasta-* ; V. *lust*, but B. *dušt*, *dui*, W. *došt*, hand.

Skr. *hasta-* ; K. *hāst*, G. *hast*, P. *hāst*, *hās*, Kh. *host*, but Š. *hatth*, *hath*, Kś. *hath*, M. *hā*, hand.

Av. *staora-* ; Kh. *istōr*, horse.

Skr. *nasta-* ; P. *nāst*, Kś. *nast*, but K. *nātc-ur*, M. *nath-ūr*, Š. *nātō*, *nutō*, nose.

Av. *star-* ; Kh. *istāri*, but B. *raštā*, V. *ištī-kh*, star.

300. st > (t)th θ > t > tc.

st > (*t*)*th* is Indian.

Š. *hatth*, *hath*, Kś. *hath*, hand. See No. 299.

M. *nath-ūr*, nose. See No. 299.

O. Prs. **ava*+ √*stā*; M. √*uth*, Kś. √*woth*, B. √*ut*, arise. See No. 303. Cf. Horn, 84.

Š. *nātō*, *nutō*, nose. See No. 299.

O. Prs. **adi* + √*stā*; Gār. √*it*, but V. √*išt*, arise. Cf. Horn, 84.

K. *nātc-ur*, nose. See No. 299.

301. st > θ > h.—O. Prs. √*stā*, stand; G. *θanaïm*, Š. *hanus*, I am.

302. st > r.—With this may be compared the old legend that Kālidāsa, when a boy, sometimes pronounced *uṣṭra-*, '*ur*,' and sometimes '*ukh*.'

O. Prs. **ava*+ √*stā*; P. √*ur*, arise. See No. 303. Cf. Horn, 84.

303. st > ṡt > šṭ.—This change is confined to words of Eranian derivation, and only occurs in these dialects.

O. Prs. **ava* + √*stā*; B. √*ošt*, √*ut*, V. √*ošt*, G. √*ušṭ*, but P. √*ur*, M. √*uth*, Kś. √*woth*, arise.

Aryan *santi*, they are; B. *ašt*, but V. *asto*, they are. Cf. Pš. *šta*.

Av. *zasta-*, O. Prs. *dasta-*; B. *dušt*, W. *došt*, but B. also *dui*, V. *lust*, hand.

Av. *star-*; B. *rašta*, V. *ištī-kh*, but Kh. *istāri*, a star.

Av. *stawra-*; V. *wištar*, great.

304. st > ss > s (> h) > apocope of st.—This is Eranian, but rare. See Gray, 864, GIP. I², 81.

B. *acūnistai* or *acūnissī*, they had run. See verbs.

V. *eso* (for *asti*), P. *hās*, he is, but V. *asto* (*santi*), they are. See verbs.

Skr. *hasta-*; P. *hās*, M. *hā*, hand. See No. 299.

305. str = str > štr.—In Shb. *str* = *str*.

Skr. *strī*; K. *istri*, B., W. *ištrī*, but V. *westi*, G. *ši-gālī*, P. *šlī-kā*, *hlī-kā*, Gār. *īs*, Š *cei*, *čhrī-ga*, *čhaī*, Kś. *trēī*, *trai*.

306. str > čhr > šl > hl.—Š. *čhrī-ga*, P. *šlī-kā*, *hlī-kā*, woman. See above.

307. str > tr > c > čh.—Cf. No. 141.

Kś. *trēī*, *trai*, Š. *cei*, *čhaī*, woman. See above.

308. str > šl (as above) > š > s. — G. *ši-gālī*, Gār. *īs* (with compensatory lengthening), woman. See above.

309. str > st.—V. *westi*, woman. See above.

310. sp > šp > š > h.

311. sp > šp > š > č.—These are Eranian rather than Indian. See Gray, 878, 879.

Av. *span-*; K. *šēṛ*, G. *šunā*, P. *šuṛ-ing*, S. *šū̃*, Kś. *hūn*^{u}, W. *čū̃*, dog.

Av. *aspa-*; B. *ušp*, Š. *ašpō* or *apš*, K. *hāš*, horse.

312. sm > sp > s.—So in Shb.

Kh. *ispa*, V. *as*, etc., we, our. See pronouns. V. *esmo*, *aso*, I am. Cf. Av. *asman-*; Prs. dial. *asbān*, heaven. (Gray, 886.) Cf. also Ptolemy's *Κασπεῖρα* for *Kaśmīra*.

313. sy > si > śi > š > i.—Cf. Gray, 891, 892. In Shb. *sy* > *siy*.

Skr. *āsya-*; G. *hā̃si* (with compensatory nasalisation); Kś. *ạ̄s*^{i} (with compensatory lengthening), B., K. *aši*, V. *iś*, W. *āš* (compensatory lengthening), M. Gār. *āĩ*, Š. *ā̃ī̃*, but B. also *aži*, Š. (dial.) *āzī*, mouth.

314. sy > ž > z.—B. *aži*, Š. *āzī*, mouth. See No. 313.

315. sr > s.—In Shb. *sr* > *s*.

Av. √*srav*, Prs. *šunūdan* : K. √*san*, V. √*nus* (metathesis), M. √*sun*, hear.

316. sva > sŏ, sŭ̄.—Cf. No. 255. In Shb. *sv* usually > *s*.

Skr. *svarṇa-* ; B., Š. *sōn*, W., G. *son*, P. *sōnā*, Kh. *sōr-m*, Kś. *son*, B. *sūn*, but V. *šiū*, gold.

Skr. *svasār-* ; W. *sōs*, B. *sus*, but V. *siusu*, G. *sase*, P. *sāī*, Š. *sah*, Kh. *ispusār*, Tirāhī *spaz*, Gār. *išpō*, *šū*, sister.

317. sva > siu, šiu > šū.—The only examples of this are in V., but in all the dialects *i* is commonly inserted before *u*.

V. *siusu*, Gār. *šū*, sister, *šiū*, gold. See No. 316.

318. sva > să̄.—G. *sase*, P. *sāī*, Š. *sah*, sister. See No. 316.

319. sva > špo, spu, spa.—Compare Skr. *śun-*, Av. *span-*, dog, and Skr. *aśva-*, Av. *aspa-*, horse. See Nos. 310, 311. The change of *sp* to *šp* is peculiar to these dialects. Cf. Shb. *spasunaṁ*.

Gār. *išpō*, Kh. *ispusār*, Tirāhī, *spaz*, sister. See No. 316.

320. h = h.—Skr. *hṛdaya-* ; G. *heṛa*, P. *haṛā*, Kh. *herdi*, heart. Cf. Sq. *zărd*.

321. h > i.—Eranian.

Av. *māh-* ; P. *mai(y)-ik*, moon. Cf. Pš. *-maī*, etc., as given in Vocab. See Gray, 451.

Cf. Kh. *choi*, for *choh*, six ; Š. *dāī*, *deii*, for *dah*, ten. See numerals.

322. h > s.—This is the rule in Kś. when *h* is followed by $^{\bar{u}}$ (< *ī*) or *y*. Thus *hih*^{u}, like ; fem. sg. *hiš*^{u}, fem. pl. *hišē* (for *hišy*^{a}). In every case the *h* has been derived from *ś*. The real rule is therefore not *ś* > *h*, but *ś*$^{\bar{u}}$, *śy* > *š*$^{\bar{u}}$, *šy*, respectively.

323. hv > (b)bh > b > p.—Skr. *jihvā* ; Gār. (semi-Indian) *jībh*, K., Š., P. *jib*, W. *jip*, tongue.

324. Prothesis of h.—Cf. Shb. *hia*, *hida*, *hediśa-*.
Š- *hagār* or *agār*, fire, from Skr. *aṅgāra-*. See Vocab.
Av. *antarə* ; K. *hāndū-n*, house.
Skr. *āsya-* ; G. *hāsi*, mouth. See Vocab.
Kh. *haiya*, etc., he. See pronouns.

325. Metathesis of consonants.—This is not unfrequent. Especially frequent is the transfer of *r* when it forms part of a conjunct consonant. Thus:

Skr. *karṇa-*, K. *krō̃*, ear.
Skr. *parṇa-* ; K. *pron*, a leaf.
Skr. *karman-*, Š. *krom*, work.
Skr. *dīrgha-* ; K. *drīga*, M. *līga* (for **drīga*), Š. *žīgō* (through **drīgō*), long.

Compare also a still more perfect metathesis in, Av. *star-*, B. *rašta*, star.

It is hardly necessary to draw attention to the similar transfers of *r* in the Shb. inscriptions.

Examples of metathesis of other consonants are:

n and *h*—
 Kś. *mahaniru* for *manahiru*, man.
n and *s*—
 V. √*nus* for *sun*, hear.
c and *v*—
 Av. *cvant-* ; V. *psch* (through **sp* for *cv*), what?
c and *r*, with additional aspiration of *c* to *ch*—
 Av. Skr. √*car* ; Kh. √*roch*, graze.
š and *p*—
 Š. *ašpō* or (dial.) *apš*, horse.

Cf. in connexion with this the transfer of aspiration in M. *dhī*, daughter (see Vocab.), and in M. √*bhai* for *baih*, sit.

326. Harmonic sequence of vowels.—This is the rule in the neighbouring Burušaskī, and there are many traces of it in the Kāfir dialects, though the rules to which it is subject are not yet ascertained.

We may quote V. *tu-gul*, to a country, but *ti-bzi*, going, approaching, entering (a house) (√*pez*). Again Skr. *mukha-*, a face, but V. *ti-mikh*, before.

B. *baṛ-este*, but V. *buṭ-og*, a share. Here the *a* of *baṭ* seems to have been changed to *u* to harmonise with the *o* of *og*.

K. *gũṛo* for *gā̃ṛo* (*gāna-*), singing.

327. Epenthesis of vowels.—Epenthesis of *i* and *u* is very common in Kś. The whole grammatical system of that language is mixed up with changes produced by epenthesis. The student is referred to works dealing with the language for further information.

In the Kāfir languages epenthesis of *i* is frequent. Thus—

Av. *aši-* ; V. *ižī*, G. *ičin*, K., Kh. *ec*, eye.

B. *dušt*, hand, plur. *duišt* for *dušti*, hands.

Skr. *āsya-* (i.e., *āsia*) ; V. *iš*, Kś. *ạs*^{i}, pronounced *ös*^{i}, mouth.

Skr. *sūrya-* (i.e., *sūria*) ; V. *isi-kh*, M. *swīr*, Gār. *sīr*, Kś. *sirī*, sun.

328. Nasalisation of vowels. — Vowels are often nasalised. Thus—

Av. *āθr-* ; W. *ẽṛ*, fire.

Skr. *khura-* ; B. *kyur* or *kũr*, a foot.

Cf., possibly, B. *onč* or *ō̃č*, V. *unzu*, I ; V. *ende-š*, my. See Pronouns. Cf. also No. 110.

329. Voicing of initial surd consonants after a preceding soft letter occurs in the Kāfir language, but the rules have not yet been ascertained with sufficient accuracy. As a certain example, we may quote V. √*pez*, go, *be-bzi*, going outside ; *ti-bzi*, going to, approaching. Similarly we have B. *as-ke*, he, but *am-gī*, they, and many others.

INDEXES TO PART II

SUBJECT INDEX

(*References are to Paragraph Numbers.*)

ANAPTYXIS of *a*, 290; *u*, 279.
Aphæresis of *a*, 9; *ā*, 10; *u*, 27; *ē*, 39; *k*, 51; *j*, 103; *t*, 129; *p*, 192; *bu*, 202; *bh*, 210; *mar*, 217; *y*, 223; *r*, 229; *v*(*i.*), 261.
Apocope of *ṭ*, 117; *ḍ*, 121; *t*, 130; *tr*, 144; *d*, 154; *δ*, 167; *n*, 175; *bh*, 210; *r*, 229; *l*, 247; *ś*, 273; *š*, 274; *s*, 298; *st*, 304.
Epenthesis of vowels, 327.
Harmonic sequence of vowels, 326.
Insertion of *i*, 17; *e*, 17; *ñ*, 110; *n*, 176; *m*, 218; *y*, 17, 224.
Metathesis of *ŭ*, 28; *e*, 40; consonants, 325.
Nasalization of vowels, 328.
Prothesis of *ă* 11; *i*, 18; *u*, 29; *ē*, 41; *γ*, 79; *y*, 225; *w*, 21, 262; *h*, 324.
Syncope of *a*, 12; *i*, 19, 238; *ŭ*, 30; *g*, 74; *γδ*, 81; *z*, 108; *ñ*, 111; *nc*, 112; *tr*, *θr*, 145; *θw*, 149; *d*, 155; *n*, 177; *mā*, 219; *r*, 229; *w*, *v*, 263.
Voicing of initial surd consonants, 329.

REVERSE INDEX.

(*References are to Paragraph Numbers.*)

ALPHABETICAL ORDER.—~, ă, a, ā, å, ĭ, i, ī, ŭ, u, ū, ü, ṛ, ĕ, e, ē, ŏ, o, ō, ăĭ, ai, ĕĭ, ei, au, oi; k, kh, χ, g, gh, γ, n, c, ch, č, čh, j, jh, z, ž, n, ṛ, ṇ, t, ṭ, th, ṭh, θ, d, ḍ, dh, ḍh, δ, n, p, ph, f, b, bh, m, y, r, l, ḷ, v, w, ś, š, ṣ, s, h. When ~ precedes a consonant, the order of the consonant, and not of ~, is followed. Thus ~ṛ will be found immediately after ṛ. The mute cerebrals are classed with the mute dentals, as there does not seem to be any difference between them in Modern Paiśācī.

~ < n, ~ṛ < ṇ < rṇ.
ă < ē, r̥.
a = a, < ava (254), ā, ŭ.
ava = ava (253).
ā < a, = ā, < ēv.

â < ǎ, ō.
ǐ < ǎ, = ǐ, ǔ, ǒ.
i < īr < rǐ < ry, r̥, y, si < sy, h, h < s.
iu < va *or* ava (255).
ī < i, īv (258), ē, ēv (259).
īr < rǐ < ry.
ǔ < ǎ, īv (257), = ǔ, < ǒ, < w < b < p, ǒ, va *or* ava (255).
u < i.
ũ < m < v.
ū < u, f, bh.
ü < u.
ě < ǎ, ǔ, = ē, < ǒ.
e < ava (256), ēv (259), y.
eo < ēv (260).
ē < ǐ, r̥.
ǒ < ǎ, īv (257), ǔ, = ō, < w < b < p, va, ava (255).
or < r̥.
ō < r̥, f, bh.
ǎǐ < ǎ.
ai < ǐ, y.
ěǐ < ǐ.
ei < ai.
au < f (ph).
oi < ai, y.
k = k, < kk, kh, χ < χt < št < štr, g, p.
(k)kh < kṣ.
kč < kt < pt.
kṛ < kr.
kt < pt.
ky < k.
kh < k, kṣ, = kh, < š < s, ṣk.
χ < k, χt < št, χt < št < štr, š.
χt < γô, št, št < štr.
g < k, kk, = g, < gh, ṅg, č.
˜g = ṅg.
gr < kr, = gr.
gl < gr.
gh < g, = gh, γ.
γ = gh, γ, < χ < k.
nk < kk.
ng = ṅg, < m.
c < k < kh, ky < k, kṣ, = c, < č, ṭ, tr, θr (141), tr < str, ś, śy, š, št, ṣ, ṣk.

ch < ky < k, kṣ, kh, χš, = ch, < ṭh, tr, θr (141), d, ṣ.
č < kṣ, c, c < š, ch, z, ž < g, t, ty, ś, š < šp < sp, < š < ršt.
čh < t, c < tr < str, th, š < ršt, < s, st < št, < ṣṭ.
čhr < str.
j < g, c, = j, < z < s, ḍ, d, dr (152), br, y, r, l.
jr < j < br, ž.
z < č, č < ś, j, j < c, j < d, j < dr (152), = z, < ž < sy, s.
ż < g, c < š, j, j < y, jr, jr < j < br, z < j < d, z < j < dr (152), dr, r, š < kṣ, š < c, š < c(h) < tr, š < c(h) < θr (141), š < ch < kh, sy.
ž - t < ṣṭ.
ñ < n.
nch < kṣ.
ṛ < ¯ṛ < ṇ < n, ṭ, ḍ, r, r < tr, r < θr (142), rt, rd, (ḷ) < l.
¯ṛ < ṇ < n, ṇ < nd, ṇ < rṇ.
ṛ¯ < ṇ < rṇ.
ṇ < n, nd, rṇ.
nṭ < ¯r < ṇ < nd.
t = t, < tt < ¯t < nt, (t)th < st, tm, ty, θw, dv, δ, pt, št < ršt.
¯t < nt.
tc < t < (t)th < st.
tt < ¯t < nt.
(t)th < ṣṭ, st.
tr = tr, θr (137), < str.
ṭ < ty, = ṭ, < (ṭ)ṭh < ṣṭr, ṭr < tr, θr (138), šṭ < ršt, ? < ṣp (293).
(ṭ)ṭh < ṣṭ, ṣṭr.
ṭr < tr, θr (138).
th < ch, ch < kh, ṭy, ṣṭ.
ṭh < ch, ch < kh, ch < kṣ, tr, θr (138).
ṭhl < tr, θr (140).
θ < δ, st.
θl < tr, θr (140), δ.
d < t, = d, < dv, rd.
¯d̦ < nt.
dw = dv.
¯ḍ < ṇḍ.
dh = dh.
(¯dh) < nth.
δ < nt, d, dr (153).
n < ṅg, ṇḍ, ṇ < rṇ, ¯d < nt, = n, < (nh < ¯dh) < nth.
nt = nt.
nṭ = ṇt, < ¯r < ṇ < nd.
nd < nt, = nd.

ndr < ntr, = ndr.

(nh < ˜dh) < nth.

p < tm, θw, = p, < pr, b, b < (b)bh < hv, v.

pr = pr, < fr (195).

ps < cv.

ph < p, p < pr.

b < dv, p, = b, < ˜b < m, (b)bh < hv, br, bh, v.

˜b < m.

(b)bh < hv.

br = br.

bl < br.

bh < b, = bh,

m < n, = m, < rṇ, v, w < b < br.

mb < ˜b < m.

mh < m.

y < j, = y, < i (220).

ya < c̄.

r < ṛ, ṛ < ṭ, ṛ < ḍ, tr, θr (142), = r, < r˜ < ṇ < rṇ, rǐ < ry, l, l < d < t, st.

˜r < ṇ < nd.

r˜ < ṇ < rṇ.

rǐ < ry.

re < r̥.

rd = rd.

l < gl < gr, d < t, dv, δ, (δ) < d, (δ) < dr (153), n, bl < br, = l.

le < ṛ.

lt < ṭh < tr, ṭh < θr (139).

ḷ < l.

v < dv, = v.

w < n̆, b, b < p, b < br, = v.

˜w < m.

wu < initial u.

wo < initial u.

š < kṣ, χš, c, c(h) < tr, c(h) > θr (141), ch < kh, j, ž < g, ṭ, dy, ršt, rṣ, = ś, < śy, = š, < ši < si < sy, šp < sp, šl < str, ṣ, ṣṭ, ṣp, s, h

ši < si < sy.

šiu < sva.

šu < šiu < sva.

št < χ^t < γ^δ, ršt, = št, < štr, ṣṭ, st.

štr = štr, < str.

šṭ < ršt, št < st, ṣṭ.

šp < sp.

špo < sva.

šl < čhr < str.
s < c, ch, z, ś, š, š < rṣ, š < šl < str, št, ṣ, = s, < ss < st, sp < sm, sr.
să < sva.
si < sy.
siu < sva.
sŭ < sva.
sŏ < sva.
st < št < ṣṭ, = st, < str.
str = str.
sth < δy.
sp < sm.
spa < sva.
spu < sva.
ss < st.
h < k, tr, θ < st, ś, š, š < šp < sp, ṣ, s, = h.
hl < θl < tr, θl < θr (140), šl, šl < čhr < str.

WORD INDEXES.

LIST OF LANGUAGES.

PAGE
A. Modern Paiśācī.
(1) Baṡgalī 144
(2) Gārwī 148
(3) Gawar-bati 150
(4) Kalāšā 153
(5) Kāśmīrī 155
(6) Khō-wār (χō-wār) 158
(7) Maiyā̃ 161
(8) Pašai 163
(9) Ṡīnā 166
(10) Tirāhī 169
(11) Veron 169
(12) Wai-alā 171
B. Aryan and Indo-Aryan.
(1) Aryan 174
(2) Sanskrit 174
(3) Shāhbāzgaṛhī 178
(4) Prakrit 179
(5) Paiśācī 179
(6) Bihārī 179

(7) Hindī (Hindōstānī) 179
(8) Lahndā 179
(9) Sindhī 179
C. Eraṇian and Armenian.
(1) Old Persian 180
(2) Avesta 180
(3) Pahlavi 182
(4) Armenian 182
(5) Balōcī 182
(6) Ghalcah (Γalcah) 183
(a) Munjānī 183
(b) Sarīqōlī 183
(c) Siγnī 184
(d) Waχī 184
(e) Yagnōbī 185
(f) Yūdγā 185
(7) Ossetic 185
(8) Persian 185
(a) Kurd 186
(b) Samnānī 187
(9) Paštō 187
D. Other Languages.
(1) Arabic 187
(2) Burušaskī 187
(3) Tibetan 187
(4) Greek 187

(*Numbers refer to paragraphs in Part II*)

A. MODERN PAIŚĀCĪ.

[Order of letters : Words commencing with vowels are put first. Then those commencing with consonants. In other respects, vowels are altogether neglected in arranging words in alphabetical order. Consonants are alone considered. The following is the order of consonants :—*k*, *kh*, *χ*, *g*, (*gh*), *γ*, *n*, *c*, *ch*, *j*, *z*, *ž*, *n*, *ć*, *ćh*, *ǰ*, *n*, *ṭ*, *ṭh*, *ḍ*, *ṛ*, *ṇ*, *t*, *th*, *θ*, *d*, (*dh*), *δ*, *n*, *p*, *ph*, *f*, *b*, (*bh*), *m*, *y*, *r*, *l*, *v*, *w*, *š*, *s*, *h*.]

1. Baśgalī.

ao, water, 8, 191.
ī̆, my, 108.
ē, one, 37, 259
agō̃, fire, 1, 8, 82, 83, 226.
angā, fire, 1, 3, 82, 226.

angyur, a finger, 1, 17, 20, 82, 246.
anguṣ̌ti, a finger-ring, 1, 82, 275.
acẽ, an eye, 5, 56, 209.
acũnistai, they had run, 304.
acūnissī, they had run, 304.
azem, I am, 296.
aši, the mouth, 4, 313, 314.
ašc, a bull, 11, 41, 44, 45, 68, 72.
√ *ač*, come, 126.
√ *eč*, see *pr* + √ *eč*.
õč, I, 106, 176, 328.
onč, I, 105, 106, 176, 328.
ât, hunger, 51, 125.
√ *ut*, arise, 20, 300, 303. Cf. *wut*.
ot, hunger, 51, 125.
atē, within, 1, 179, 181, 226, 229.
atẽ̄r, within, 1, 40, 179, 181, 226, 229.
am- gī, they, 329.
ariu, silver, 11, 17, 20, 188, 191.
aru, silver, 11, 17, 20, 188, 191.
ev, one, 37, 248.
ōv, water, 8, 191.
aši, the mouth, 4, 313.
ašu, a bull, 11, 44, 68, 72.
eši, thou art, 297.
ašt, they are, 303.
ošṭ, eight, 8, 290.
√ *ošt*, arise, 20, 23, 303.
ištrī, a woman, 13, 305.
ušp, a horse, 8, 310.
as-ke, he, 329.
aspāp, property, 199.

kē, what ?, 47.
kai, what ?, 47.
kakak, a fowl, 31, 47, 248, 255, 263.
kaṛā, he made, 234.
kuṛi, a dog, 30, 47.
ktī, the back, 5, 12, 126, 241, 242.
kyur, the foot, 17, 20, 61, 62, 226, 328.
krũī, a dog, 30, 47.
kur, an ass, 1, 8, 61, 62, 226.
kũr, a foot, 20, 61, 62, 226, 328.

√ *kor*, do, 8, 47, 226.
kōr, ear, 8, 47, 230, 232.

gdo, a cow, 44, 68.
√ *gi-ač*, bring, 68, 93.
grom, a village, 75, 211.
gol, a country, 247.
gōh, a cow, 44, 68.

ċō̃, a kid, 18, 85.
ċimrʹ, iron, 85, 211.
comar, iron, 85.
ċimeh, iron, 85, 211.

jū, a daughter, 81, 150, 152, 226, 229.
ju-k, a daughter, 81, 150, 152, 226, 229.

zare, the heart, 105, 154, 229.

žu, hair, 23, 152, 157.
žaṛṛ, noise, 228. Cf. *ŕāṛā*.

tiu, thou, 129.
tōt; a father, 8, 125.
tōtt, a father, 8, 125.
tapip, a physician, 199.
treh, three, 137, 221.

dūo, wood, 229.
du, two, 150.
diu, two, 17, 150.
dui, a hand, 8, 150, 299, 303.
di-ktī, behind, 126, 188, 189.
dič, the tongue, 16, 91, 153.
dič, ten, 5, 150, 268.
dutt, a tooth, 8, 150, 179, 181.
dyoṛ́, far, 17, 20, 150, 226, 227.
dyuṛ, far, 17, 20, 150, 226, 227.
dru, hair, 23, 152, 157.
duišt, hands, 327.
dušt, hand, 8, 150, 299, 303, 327.

nū, a mother, 169, 175.
naz-ur, the nose, 4, 115, 169, 294, 296.
√ *niž*, sit, 13, 169, 265, 270.
√ *nāṭ*, dance, 31, 135, 169.
√ *nōt*, dance, 31, 34, 169.
nōn, a mother, 169.
nas-ur, the nose, 169, 294.
noh, nine, 169.

puc, five, 111, 188.
pṭī, the back, 5, 12, 188, 241.
puṭ-ik, a flower, 188, 293.
piṭr, a son, 20, 26, 138, 188.
puṭr, a son, 20, 138, 188.
pa-myuk, before, 20, 61, 62, 211.
√ *p̣rē*, give, 155, 195.
pr + √ *eč*, √ *preč*, come, go, 195, 222, 223.
p̣armụ, a child, 9, 172, 188, 218, 226.
√ *psē*, lose, 30, 296.
pšai, a head, 30, 188, 226, 229, 294, 297.
pšīāš, a cat, 19, 190, 265.
pišaš, a cat, 12, 190, 265.

baṛ, out, outside, 6, 162, 226, 227.
beṛ-ñ, out, outside, 6, 162, 226, 227.
baṛ-este, a share, 113, 115, 248, 250, 326.
√ *baṛ*, share, 1.
brā, a brother, 8, 143, 144, 203.
brōh, a brother, 8, 143, 144 203.

mach-ku-ṛ, a man, 115, 169, 177, 211,-284, 285.
mancī, a man, 1, 169, 211, 284, 285.
manje, a man, 1, 169, 211.
√*mṛ*, die, 211, 227, 234.
mṛenze, a bird, 12, 169, 211, 227.
myuk, the face, 17.
maran-gač, a bird, 12, 68, 93, 169, 211, 227, 229.
mōs, the moon, a month, 8, 211, 294.

√ *yū*, eat, 220.

rūṛā, noise, 228. Cf. *žaṛṛ*.
rašta, a star, 3, 18, 299, 303, 325.

loṇē, a slave, 185, 187, 243, 248, 255.

viči, twenty, 130, 248, 268.

wez-eh, a she-goat, 25, 26, 105, 201.
√ *waṛ*, see, 172, 248.
√ *wut*, arise, 20, 21. Cf. *ut*.

šū, life, 98, 102.
šei, the head, 30, 226, 229, 294, 297.
šo, six, 67, 255, 274.
što, four, 88, 147.
štyur, a camel, 17, 18, 20, 28, 275, 279.
šūwā̃, alive, 98, 102, 257.

sut, seven, 194.
sū, the sun, 18, 20, 221, 226, 229, 239, 294.
√ *san*, hear, 169, 315.
sūn, gold, 17, 230, 255, 316.
sọ̄n, gold, 230, 255, 316.
sus, a sister, 229, 294, 316.

2. Gārwī.

ā, one, 37, 259.
āĩ, the mouth, 3, 313.
ū, water, 8, 191.
ak, one, 37, 47.
āgār, fire, 1, 3, 82, 226.
angir, a finger, 1, 20, 26, 82, 246.
angusir, a finger-ring, 1, 82, 275, 278.
aṭh, eight, 290, 291.
iṭh, eye, 5, 56, 57, 96.
ūṭh, a camel, 20, 22, 292.
√ *it*, arise, 26, 300.
išpō, a sister, 18, 229, 294, 298, 316, 319.
īs a woman, 13, 18, 305, 308.

kai, what ?, 47.
kūkur, a cock, 20, 22, 25 52, 115.
kugū, a cock, 20, 22, 52, 115, 117.
kūcur, a dog, 47.
kēṭh, he made for thee, thou madest, 229.

kyan, the ear, 47, 50, 230.
√ *kar*, do, make, 1, 47, 226.
kēr, he made, 229.
kō̃š, a shoe, 197.

√*khō*, eat, 4, 8, 61, 154.

gāē, a cow, 44, 68.
√ *gi*, bring, 68.
gadā, an ass, 1, 68, 209, 210, 235, 236.
giān, great, 5, 8, 78, 169.
gōr, a horse, 44, 79, 115.

√ *cō*, go, 255, 269.
cimar, iron, 85, 211.
√ *car*, graze, 85, 226.
cōr, four, 85, 149.

chēl, a she-goat, 94, 243.

jā, brother, 3, 104, 144, 203, 204.
jāndō, alive, 98, 257.
jībh, the tongue, 13, 14, 98, 323.

ṭhā, three, 137, 138, 221.

tanī, own, 10, 131, 169.

thair, hand, 150.
thōs, head, 240.

√ *da*, give, 6, 150.
dū, two, 150.
dūī, daughter, 81, 150, 226, 229.
dand, a tooth, 1, 150, 179.
dēōr, far, 17, 20, 150, 226.
daš, ten, 150, 264,
dōs, a day, 8, 19, 161, 294.

nōz-ōr, the nose, 4, 8, 115, 169, 294, 296.
√ *nēṭ*, dance, 31, 33, 134, 135.
num, nine, 251.

pūc, a son, 20, 22, 141, 188.
panj, five, 87, 188.
puṭ, son, 20, 138, 188.
pata, behind, 188, 241.
pašī-n, a bird, 55, 59, 188.
pīšī-r, a cat, 115, 190, 265.

√ *bai*, sit, 27, 191, 273.
būṭhō, hungry, 20, 56, 57, 96, 202, 208.
bāl, hair, 3, 243, 248, 250.
bīš, twenty, 130, 250, 264.

mūka, before, 17, 20, 61, 62, 211
muthō, before, 20, 61, 64, 96.
√ *mar*, die, 211, 226.
mēš, a man, 6, 169, 177, 211, 285.

ya, I, 108
√ *ya*, come, 220.
yaī, mother, 43, 98, 101.

√ *liṭh*, see, 31, 32, 153, 291.

šū, sister, 229, 294, 316, 317.
šō, six, 67, 255, 274.

sat, seven, 194
sīr, sun, 90, 26, 221, 226, 238, 294, 327.

3. GAWAR-BATI.

ā, I, 108.
aū, water, 8, 191.
ūχ, camel, 20, 275, 279, 280.
angār, fire, 1, 3, 82, 226.
ečī, cow, 41, 44, 45, 68, 73.
iči-n, eye, 5, 56, 269, 327.
atra-n, within, 1, 179, 181, 226.
√ *an*, bring, 4, 169.
išī, twenty, 130, 261, 264.
√ *ušṭ*, arise, 20, 303.
ašṭ, eight, 290.

ki, what ?, 47.
kukuṛ, a cock, 20, 52, 115.
√ *ker*, do, make, 6, 47, 226.
kōš-aṛ, a shoe, 115, 197.

kham-ṭa, the ear, 47, 48, 115, 230, 233.
khur, the foot, 20, 61, 226.
khẽs, a hair, 37, 48, 271.

gū, a bull, 44, 68.
goṛa, a horse, 44, 78, 115.
gadū, an ass, 1, 68, 209, 210, 235, 236.

√ *ja*, come, 220, 222.
jai, mother, 43, 98.

zū, daughter, 81, 150, 152, 226, 229.
zien, alive, 98, 99, 258.
zib, tongue, 105, 250, 260.

√ *žo*, eat, 220, 222.

čumu-ṭa, hair, 115.
čimar, iron, 85, 86, 211.
čūr, four, 86, 149.

tāre, star, 3, 125.

θanaïm, I am, 301.
√ *θla*, give, 166.
θlē, three, 137, 140, 221.

dū, two, 150.
dāt, a tooth, 1, 150, 179, 181.
durae, far, 20, 150, 226.
daš, ten, 150, 264.

√ *naṭ*, dance, 31, 134, 135, 169.
√ *niš*, sit, 13, 169, 265.
nāsi, nose, 4, 169, 294.

pici-n, a bird, 55, 56, 188.
panč, five, 86, 188.

pata, behind, 188, 241.
puda-mi, before, 127, 255.
pola, a child, 172, 188. 218.
pult, a son, 20, 139, 188.
pišṭi, back, 5, 188, 241.
psā̂si, a cat, 19, 190, 265.

√ *phuz*, lose, 296.
√ *phus*, lose, 296.

bā, a day, 2, 8, 19, 162, 294, 298.
√ *benṭ*, divide, share, 6, 113, 122, 248, 250.
bāb, father.
berā, out, 6.
berā-ta, outside, 162, 226.
bliaia, brother, 144, 203, 206, 224.
*_bla(y)a_, brother, 224.

√ *mi*, die, 211, 229.
manuš, a man, 1, 169, 211, 285.
māsoi, moon, month, 3, 211, 294.

yak, one, 37, 47.

rup, silver, 11, 20, 188, 191.

lawand, a slave, 185, 243, 248, 255.

√ *ša*, send, 37, 39, 262, 285.
ši-gālī, a woman, 305, 308.
šau-ṭa, the head, 115, 226, 229, 294, 297.
šunā, a dog, 169, 255, 310.
šoh, six, 67, 274.

sat, seven, 194.
son, gold, 230, 255, 316.
suri, the sun, 20, 221, 226, 238, 294.
sase, sister, 229, 294, 316, 318.

heṛa, heart, 235, 237, 320.
hawat, hunger, 51, 125.
hāsi, the mouth, 4, 313, 324.
hast, the hand, 8, 299.

4. Kalāšā.

ā, I, 108.
√ *ī(h)*, come, 13, 220, 221.
u-k, water, 8, 191.
ek, one, 37, 47.
anguṛya-k, a finger, 1, 20, 82, 245.
angār, fire, 1, 3, 82, 226.
angušt-ar, a finger-ring, 1, 82.
ec, an eye, 5, 6, 56, 269, 327.
uṭ, a camel, 20, 22, 292.
uδrī-, within, 38.
uδrī-man, within 1, 8, 179, 183, 226.
√ *ōn*, bring, 4, 8, 169.
ondra-k, an egg, 186.
√ *aphūc*, ask, 11, 188, 190.
āya, a mother, 43, 98, 103.
āro, he made, 51.
aši, the mouth, 4, 313.
ašṭ, eight, 290.
√ *ūšṭ*, arise, 20, 22.
istri, a woman, 13, 18, 305.
√ *īh*, see *ī(h)*.

kīa, what ?, 47.
kakawak, a fowl, 31, 47, 248, 255.
kuc, the belly, 85.
kre, purchase, buying, 54.
kuṛō̃, the ear, 8, 30, 47, 230, 232.
√ *kār*, do, make, 2, 47. 226.
krō̃, the ear. 8, 30, 47, 230, 232, 325.

khur, the foot, 30, 61.

ga-k, a cow, 44, 68.
gūṛo. singing, 8, 68, 172, 326.
gro, the breast, 44, 54, 121.
gardō-k, an ass, 1, 68, 209, 285.
grōm, a village, 8, 75, 211.

γona, great, 8, 76, 78, 169.

cau. four, 85, 149, 229.
cūṛi, hair, 20, 85, 120.

cīmbar, iron, 85, 211, 213.
√ *car*, graze, 85, 226.

chu, daughter, 81, 94, 150, 151, 226, 229.

junu, alive, 98, 257.
jib, the tongue, 13, 98, 323.

√*žu*, eat, 220, 222.

tāri, a star, 3, 125.
treh, three, 137, 221.

dū, two, 150.
√*de*, give, 6, 150.
dūda, father, 3, 150.
dōn, a bull, 8, 124, 150.
dand-ōria-k, a tooth, 1, 150, 179.
dŏr, a house, 161, 226.
drīga, long, 78, 157, 325.
daš, ten, 150, 264.
dē-ša, far, distant, 20, 26, 150, 226.

√*naṭ*, dance, 31, 134, 135, 169.
nātc-ur, nose, 2, 115, 169, 299, 300.
√*nāš*, die, 2, 169, 281.
√*nis*, sit, 13, 169, 265, 272.

pachĭy-ek, a bird, 55, 56, 188.
pōnj, five, 87, 188.
pūtr, son, 20, 22, 137, 188.
prau, he gave, 155, 195.
pron, a leaf, 325.
pūš-ik, a flower, 22, 188, 293.
pišṭō, behind, 5, 188, 241.

phūš-ak, a cat, 190, 265.

bī-en, outside, 162, 226, 229.
bāya, a brother, 3, 144, 203, 205, 224
baš, a share, 1, 113, 116, 248, 250.
biši, twenty, 130, 250, 264.
bas, a day, 2, 8, 19, 162, 294.

mŏc, a man, 8, 169, 177, 211, 284, 285.
mondr, a word, 180.
mastr-uk, moon, month, 211.
mosthe, in, 168.

rūwā, silver, 11, 20, 188, 191.

śĕṛ, a dog, 169, 172, 255, 256, 310.
śīś, the head, 13, 240, 264.
śōh, six, 67.

sū̃ṛa, gold, 230, 231.
sat, seven, 194.
√*san*, hear, 169, 315.
sūri, the sun, 20, 221, 226, 238, 294.

hāndū-n, a house, 179, 229, 324.
hāś, a horse, 2, 310.
hāst, a hand, 8, 299.

5. Kāśmīr

akh, one, 37, 47.
anguj^{ū}, a finger, 1, 20, 82, 244, 246.
ạch^{i}, an eye, 5, 56.
aiṭh, eight, 290, 291.
√*an*, bring, 4, 169.
andar, within, 1, 179, 226.
āb, water, 8, 191.
ạ̄s^{i}, mouth, 3, 313, 327.

kokur, a cock, 20, 52, 115.
kāchi, by a stalk, 118.
kāche, stalks, 118.
kāṭh a stalk, 118.
kan, an ear, 1, 47, 230.
kumujyār, delicateness, 244.
kumul^{u}, delicate, 244.
kyāh, what ?, 47.
√*kar*, do, make, 1, 47, 226.
kū́r^{ū}, a girl, 17, 219.
kar-akh, thou doest, 297.

kwakur, a cock, 20, 52, 115.
kwạčh$^{\bar{a}}$, by a hank, 146.
kwath, a hank, 146.
kū̃š, a shoe, 197.

√ *khi*, eat, 4, 5, 61, 154.
khar, an ass, 1, 61.
khōr, a foot, 20, 23, 61, 226.

gāo, a cow, 44, 68.
gur^{u}, a horse, 44, 46, 78, 115.
grạnz^{a}, by a counting, 152.
grand, a counting, 152.

zēo, a tongue, 105, 250, 260.
z^{a}*h*, two, 150, 152.

čōr, four, 86, 149.
čawul^{u}, a he-goat, 74, 95, 243.

tačar, heat, 126.
tạt^{u}, hot, 126.
trai, a woman, 13, 15, 42, 141, 305, 307.
trēī, a woman, 13, 15, 42, 141, 305, 307.
tāru-kh, a star 3, 48, 125.
treh, three, 137, 221.

√ *thak*, be weary, 50.
thạc^{a}, she was weary, 50.
thacyōv, he was weary, 50.
thazar, height, 152.
thạd^{u}, high, 152.

√ *di*, give, 5, 6, 150.
dā̃d, a bull, 8, 123, 150.
dand, a tooth, 1, 150, 179.
dūr, far, 20, 150, 226.
dwah, a day, 2, 8, 19, 159, 294.
dah, ten, 150, 152, 273.
doh, a day, 8, 19, 159, 294, 298

√ *nač*, dance, 31, 133, 135, 169.
nya-bar, outside, 162, 226.

nār, fire, 1, 3, 9, 82, 84, 226.
nast, nose, 2, 169, 299.

pā̃khī, a bird, 55, 188.
paci, by a tablet. 114.
pacc, tablets, 114.
pačh, behind, 126, 242.
pānč, five, 86, 188.
paṭ, a tablet, 114.
pat, behind, 126, 188, 241.
pān^{a}, self, 10, 131, 132.
√ *pričh*, ask, 11, 188.
pōš, a flower, 188, 293.
pušt, the back, 8, 188, 241.

bōchī, hunger, 23, 56, 96, 202, 208.
baji, by a great woman, 119.
baje, great women, 119.
bačh^{a}, they (*fem.*) dwelt, 295.
bạčh$^{\bar{u}}$, she dwelt, 295
bạḍ$^{\bar{u}}$, a great woman, 119.
benye, a sister, 170, 171, 207, 208.
bāpat, concerning, 199.
bāy^{u}, a brother, 8, 144, 203, 205.
byañ^{a}, a sister, 170, 171, 207, 208.
√ *byah*, sit, 27, 191, 273.
brār^{u}, a cat, 19, 120.
brạ̄r$^{\bar{u}}$, a she-cat. 198, 246.
√ *bas*, dwell, 295.
bas^{a}, they (*fem.*) dwelt, 295.
bạs$^{\bar{u}}$, she dwelt, 295.
√ *beh*, sit, 27, 191, 273.

mạ̄j$^{\bar{u}}$, a mother, 153, 155, 216, 244.
√ *mar*, die, 211, 226.
mahan-ivu, a man, 1, 169, 211, 285, 287, 325
māl^{u}, a father, 244.

yi, come, 13, 220, 225.

rạ̄č$^{\bar{u}}$, by a night, 126.
rāt-, night, 126.

rop, silver, 11, 20, 23, 188, 191.
rvap, silver, 11, 20, 188, 191.

lūkam, a bridle, 69.
lūr, a house, 163, 226.

wačhar, openness, 146.
wāṭh, a camel, 20, 22, 21, 292.
wạth^u, open, 146.
√ *woth*, arise, 20, 21, 300, 303.
wāl, hair, 3, 243, 248.
wuh, twenty, 130, 273.

šah, six, 67.
ṣah, six, 67.

sath, seven, 194.
son, gold, 230, 255, 316.
sirī, the sun, 20, 26, 221, 226, 238, 294, 327.
srwạg^u, cheap, (*masc.*), 71.
srwạj^ū, cheap (*fem.*), 71.
srwaje, cheap (*fem. plur.*), 71.
svan, gold, 230.

hath, hand, 8, 299, 300.
hath, a hundred, 273.
hūn^u, a dog, 169, 255, 310.
hīr, the head, 14, 226, 294, 298.
hwạkh^u, dry, 64, 288.
hwạch^ū, dry (*fem. sing.*), 64, 288.
hwache, dry (*fem. plur.*), 64.
hih^u, like, 322.
hiš^ū, like (*fem. sing.*), 322.
hiše, like (*fem. plur.*), 322.

6. KHŌ-WĀR (χō-WĀR).

ī, one, 38, 259.
ū-γ, water, 8, 48, 77, 191.
aṅgār, fire, 1, 3, 82, 226.
ec, eye (see *γec*), 5, 6, 56, 269, 327.
orč, a bear, 35, 56.

uṭ, a camel, 20. 22, 292.
√an, bring, 4.
√an-gi, bring, 68, 169.
andr-ēnī, within, 1, 179, 226.
ar-er, he did, he made, 51.
awa, 1, 108.
ošt, eight, 8, 290.
astī, bone, 299.
istāri, a star, 3, 18, 299, 303.
istōr, a horse, 18, 226, 299.
ispa, we, 312.
ispusār, a sister, 18, 229, 294, 316, 319.
asur, he is, 128.

kūkū, a fowl, 20. 22, 52, 115, 117.
kya, what ?, 47.
kār, an ear, 2, 47, 230, 232.
√kor, do, make, 8, 47, 226.
kauš, a shoe, 197.

χata-n, a house, 48, 125.

gurdō-χ, an ass, 48, 68, 209.
gurdō-γ, an ass, 1, 8, 48, 68, 77, 209, 235.

γec, an eye (see *ec*), 5, 56, 79.

cuco, dry, 267, 289.
cumr, iron, 85, 211.
cumūr, iron, 85, 211.
cōr, four, 85, 149.

chuī, hunger, 20, 56, 94, 202, 208, 210.
choi, six, 66, 67, 94, 321.

jū, two, 17, 150, 152.
junu, alive, 98, 257.
jūr, a daughter (see *žūr*), 81, 150, 152, 226.
još, ten, 8, 150, 152, 264.

√žu, eat, 220, 222.
žanū, alive, 98, 100, 257.
žūr, a daughter (see *jūr*), 81, 150, 152, 226.

tat, a father, 1, 125.
tan, self, 10, 131, 169.
troι, three, 137, 221.

√*dī*, give, 5, 6, 150.
du-dēr-i, far, 20, 26, 150, 226.
don, a tooth, 1, 8, 150, 179, 182.
dŭr, a house, 161, 226.
drō, hair, 23, 152, 157.

nan, a mother, 169.
√*niš*, sit, 13, 169, 265.
nas-kā-r, the nose, 4, 19, 115, 169, 294.

po-ng, a foot. 67, 188.
pōnj, five, 87, 188.
pon, a path, 184.
prai, he gave, 155, 195.
pru-šṭa, before, 130, 255.
pulungušt, a finger-ring, 82, 275.
√*poš*, see, 2, 188, 281.
puši, a cat, 190, 265.
pošir, he sees, 128.
pi-sa, you, your, 249.

√*bī*, become, go, 198.
√*bri*, die, 211, 214.
bēri, out, outside, 6, 162, 226.
brār, a brother, 3, 142, 144, 203.
baše-ik, singing, 156. 250.
bišr, twenty, 123, 250, 264.
baṡ, a day, 2, 8, 19, 162, 294.

mōš, a man, 8, 169, 177, 211, 285.
mās, moon, month, 3, 211, 294.

yōr, the sun, 8, 9.

riχ-īš, the beard, 266.
√*roch*, graze, 85, 226, 325.
rešū, a bull, 36, 209, 285.

ligi-ni, the tongue, 16, 91, 153.
lešū, a cow, 36.

√*weš*, send, 37, 262, 285.

šōr, a hundred, 128.

sot, seven, 94.
sor, the head, 226, 294.
sōr-m, gold, 230, 231, 233, 255, 316.

hato-γo, his, 48.
haiya, he, 324.
herdi, the heart, 235, 320.
host, a hand, 8, 299.

7. Maiyā̃.

√ *ai*, come, 13, 15, 220, 221.
āĭ, mouth, 3, 313.
ak, one, 37, 47.
ūχ, camel, 20, 22, 275, 279, 280.
agūr, fire, 1, 3, 82, 83, 226.
ainch, eye, 5, 7, 56, 58, 110.
āṭh, eight, 290, 291.
√ *uth*, arise, 20, 300, 303.

kūkō̃, a cock, 20, 52, 115, 117.
kāṇ, ear, 2, 47, 230.
√ *kar*, do, make, 1, 47, 226.
kūsar, dog, 47.
kō̃š, shoe, 197.

√*kha*, eat, 4, 61, 154.
khur, foot, 20, 61, 226.

gā, cow, 44, 60.
gī, what ?, 47, 49.
gō, bull, 44, 68.
gōṭ, house, 138.
gōt, house, 44, 68, 138.
gẹ̄la, singing, 68, 172, 174.

ghō, horse, 44, 77, 78, 115, 117.
ghadā, ass, 1, 68, 70, 209, 210, 235, 236.

γō̃, great, 8, 77, 78, 169, 170.

cā, three, 137, 141, 221.

zēb, tongue, 105, 250, 260.

žā, brother, 3, 104, 144, 203, 204.

ḍā, the back, 68.
ḍā-g, the back, 68.

tā̃, self, 10, 131, 170.
tāra, star, 3, 125.

dū, two, 150.
√ *dai*, give, 6, 7, 150.
dān, tooth, 2, 150, 180, 182.
dūr, far, 20, 150, 226,
daš, ten, 150, 264.
dis, a day, 6, 8, 19, 161, 294.

dhī, a daughter, 81, 150, 164, 226, 229, 325.

naū, nine, 251.
√ *nēṭ*, dance, 13, 33, 169.
nath-ūr, nose, 2, 115, 169, 299, 300.
nār, fire, 1, 9, 82, 84, 226.

pā̃z, five, 87, 188.
pūṭh, son, 20, 22, 139, 188.
pātō, behind, 188, 241.
√ *paš*, see, 2, 188, 281.

√ *ba*, become, go, 198.
√ *baṭ*, share, divide, 1.
baṭ-ha, a share, 113, 248, 250.
būcha, hunger, 20, 56, 202, 208.
bāla, hair, 3, 243, 248, 250.
bīš, twenty, 130, 250, 264.

bhẽ̄, a sister, 170, 207.
√ *bhai*, sit, 27, 191, 200, 273, 325.

ming, a bird, 205.
mūṭhō, before, 20, 61, 64, 96, 211.
√ *mar*, die, 211, 226.
māš, a man, 2, 169, 177, 211, 285.
mhāī, a mother, 155, 216.

līga, long, 78, 153, 157, 325.
lām, a fortified place, 76.

wī, water, 8, 10, 191.

šoh, six, 67, 255, 274.
√ *šun*, hear, 169, 315.
šal, a hundred, 128.
šīš, a head, 13, 240, 264.

sāt, seven, 194.
√ *sār*, graze, 85, 89, 226.
saūr, four, 89, 149.
sāil, a she-goat, 94, 97, 243.
swīr, the sun, 20, 26, 221, 226, 238, 294, 327.
sẽ̄war, iron, 85, 89, 211, 215.

hā, hand, 8, 299, 304.

8. Pašai.

√ *a*, eat, 220, 221, 223.
ā, I, 108.
āī, mother, 43, 98, 103.
ī, one, 38, 259.
√ *e*, eat, 220, 221, 223.
angōc-ᵃk, a finger-ring, 1, 82, 275, 277.
angār, fire, 1, 3, 82, 226.
√ *ac*, bring, 92.
anc, eye, 5, 56, 110.
√ *ur*, arise, 20, 302, 303.
ašt, eight, 290.

kō, what ?, 47.
kukūr, a cock, a fowl, 20, 22, 52, 115.

kā̆c, belly, 85.
ka-m, I do, 229.
√ *kar*, do, make, 1, 47, 226.
kār, ass, 1, 2, 61, 62, 226.
kāṛ, ear. 2, 47, 230, 232.
kar-am, I do, 229.

χē, six, 67, 255, 256.

gā, cow, 44, 68.
gē, singing, 68, 172, 175.
gō-, bull, 44, 68.
gōṛā, horse, 44, 78, 115.
gaṉ, great, 8, 78, 169, 172.
gō-lāng, bull, 44.
gō̃š^a*-g*, house, 44, 68, 141.
gōši-ng, house, 44, 68.

cimar, iron, 85, 211.
cumar, iron, 85, 211.
cār, four, 85, 149.

jib, tongue, 13, 98, 323.
jub, tongue, 13, 16, 98.

tātī, father, 3, 125.
tāni-k, self, 10, 131, 169.
tārā, star, 3, 125.

√*dē*, give, 6, 150.
dē, ten, 150.
dō, two, 150.
dānt, tooth, 150, 178, 179.
dānd, tooth, 1, 2, 150, 178, 179, 182.
dūr, far, 23, 150, 226.
dōrē, outside, 6, 161, 226.
dwās, a day, 2, 8, 19, 159, 294.
dawās, a day, 2, 8, 19, 294.

√*nī*, sit, 13, 14, 169, 265.
√*nāt*, dance, 31, 135, 169.
nāst nose, 2, 169, 299.

pā, foot, 167, 188.
pai, foot, 167, 188.
panj, five, 87, 188.
puṭhlē, a son, 10, 140, 188.
pōṛā, before, 130, 255.
parhanikāle, bird, 188.
pīšō-, cat, 265.
pīšō-ṇḍ-ik, cat, 190.
paš-k-in, behind, 188, 242.

mai(y)-ik, moon, 211, 224, 298, 321.

√*yē*, come, 13, 15, 220, 225.

lāī, brother, 3, 144, 203, 206.
lawanṭ, slave, 185, 187, 243, 248, 255.
√*laš*, see, 31, 153, 264.

√*wanṭ*, share, 1, 122.
wanṭ-e, a share, 113, 122, 248.
wata-, hunger, 51, 125.
war-k, water, 248.
wöst, twenty, 248.

š^{a}, six, 67, 255, 274.
šāṛi-ng, dog, 169, 172, 255, 310.
šīr, head, 14, 226, 294, 297.
šlī-kā, a woman, 13, 283, 305, 306.

sāī, sister, 229, 294, 298, 316, 318.
sat, seven, 194.
sōnā, gold, 230, 255, 316.
sur, sun, 20, 221, 226, 239, 294.

haṛā, heart, 235, 237, 320.
hl^{a}, three, 221.
hlī-kā, woman, 283, 305, 306.
hlē, three, 137, 140, 221.
hawata-, hunger, 51, 125.
hās, hand, 8, 299, 304.
hās, he is, 304.
hāst, hand, 18, 299.

9. Šīnā.

āī̆, mouth, 3, 313.
ek, one, 37, 47.
agui, a finger, 1, 20, 82, 83.
agār, fire, 1, 3, 82, 83, 226, 324.
achī, eye, 5, 56, 96.
āzī, mouth, 3, 313, 314.
āẓ̌ē, mother, 11, 43, 98, 100.
ažat, eight, 290.
ačh, eight, 290.
ačhē, eye, 5, 56.
uṭ, camel, 20, 22, 292.
ath, eight, 290, 291.
a̱pš, a horse, 1, 310, 325.
aš, eight, 290.
ašṭ, eight, 290.
ašpō, a horse, 1, 310, 325.

√*ka*, eat, 4, 61, 62, 154.
kankōrō-cō, a cock, 20, 23, 25, 52, 115.
küti, foot, 20, 24, 61, 62, 226.
kūn, ear, 8, 47, 230.
kōn, ear, 8, 47, 230.
krom, work, 8, 325.
keh, why ?, 47.

gui, a country, 247.
gō, a cow, 44, 68.
gož, a house, 44, 68, 141.
gōṭ, a house, 138.
gōt, a house, 44, 68, 138.
gō-lō, a bull, 44, 68.
gōš, a house, 44, 68, 141.

cē, three, 137, 141, 221.
cei, woman, 13, 15, 42, 141, 305, 307.
√*cak*, see, 141.
cingār, iron, 85, 211, 212.
cimar, iron, 85, 211.
cār, four, 85, 149.
√*cer*, graze, 85, 226.
corr, four, 85, 149.

jō, from, 228.
jīnō, alive, 98, 258.
jib, tongue, 13, 98, 323.
jrā, brother, 104, 144, 203, 204.
jrō, from, 228.

žā, brother, 3, 104, 144, 203, 204.
žū, to, in, 228.
žō, from, 228.
žō, he, 228.
žīgō, long, 78, 152, 157, 325.

čhaī, woman, 13, 15, 42, 141, 305, 307.
čhrī-ga, woman, 13, 42, 141, 305, 306.

t-am, I do, 165, 166.
tomō, self, 10, 131, 173.
trā, three, 137, 221.
trē, three, 137, 141, 221.
tārū, star, 3, 125.
√*trak*, see, 141.

θ-am, I do, 165, 166.

dāī, ten, 6, 7, 150, 273, 321.
dī, daughter, 150, 226, 228, 229.
dū, two, 24, 150.
dii, two, 24, 150.
√*dē*, give, 6, 150.
deii, ten, 6, 150, 273, 321.
dīj-, obl. base of *dī*, 226, 228.
dōn, a tooth, 8, 150, 179, 182.
dōnō, a bull, 8, 124, 150.
dūr, far, 20, 150, 226.
darū, out, 6, 161, 226.
dāš, ten, 150, 264.
dēs, a day, 6, 8, 19, 161, 294.

δī, a daughter, 81, 226, 229.

√*nat*, dance, 31, 135.
nātō, the nose, 2, 169, 299, 300.

nutō, the nose, 2, 169, 299, 300.
√*nath*, dance, 31, 135, 136, 169.

pā, foot, 167, 188.
poĭ, five, 111, 112, 188.
√*pac*, see, 2, 188, 267, 281, 282.
puc, son, 20, 141, 188.
pūtū, the back, 8, 188, 241.
√*pāš*, see, 2, 188, 281.
puš, son, 20, 141, 188.
puś, five, 88, 111, 188.
pũš, five, 88, 111, 188.

phatū, behind. 188, 190.

√*bē*, sit, 27, 191, 273.
√*bo*, become, 90, 198.
bing, a bird, 205.
bižā, twenty, 270.
bring, a bird, 205.
bālī, hair, 3, 243, 248, 250.
bī, twenty, 273.
bēh, twenty, 130, 273.

manujrō, a man, 104, 169, 211.
manužō, a man, 1, 104, 169, 211.
mōcō, before, 20, 61, 63, 96, 211.
mūźē, before, 20, 61, 65, 211.
√*mir*, die, 211, 226, 229.
māl̠ī, a mother, 153, 155, 216, 244.
mālō, a father, 244.
mūš, a man, 8, 169, 177, 211, 285.

r̄ā, to, in, 228.
rē, to, 228.
rō, from, in, 228.
r̄ō, he, 228.
rūp, silver, 11, 20, 188, 191.

√*wā*, come, 220, 223, 262.
wē, *wei*, *wōī*, water, 8, 10, 191.
√*wal*, bring, 166, 248.

šū, dog, 169, 170, 255, 310.
šid-etō, striking, 181.
šal, a hundred, 128.
šīš, a head, 13, 240, 264.
šah, six, 67, 255, 274.

sat, *sath*, seven, 194.
sōn, gold, 230, 255, 316.
sūrī, sun, 20, 221, 226, 238, 294.
sah, sister, 229, 294, 298, 316, 318.

hagār, fire, 1, 82, 83, 324.
hatth, hand, 8, 299, 300.
hath, hand, 8, 299, 300.
hanus, I am, 301.

10. TIRĀHĪ.

spaz, a sister, 18, 229, 294, 296, 316, 319.

11. VERON.

igi, a finger, 1, 5, 20, 26, 82, 83, 246, 247.
uc, five, 111, 188, 192.
ižī, eye, 5, 56, 60, 270, 327.
ūt, hunger, 51, 125.
an-ekh, fire, 1, 82, 84, 226.
unzū, I, 105, 176, 328.
e-nd-eš, my, 108, 328.
ip-in, one, 38, 249.
√*aph-le*, give, 153, 155, 195, 196.
iyū, thou, 129.
√*oyu*, eat, 220.
iuri, silver, 11, 17, 20, 28, 188, 191.
iul, belly, 17.
āv-eh, water, 3, 8, 191.
iš, mouth, 313, 327.
iša, a kid, 18, 85, 88.
ušū, six, 29, 67, 255, 274.
√ *išt*, arise, 26, 300.
√ *ušt*, arise, 20, 303.
ištī-kh, a star, 3, 18. 48, 299, 3[illegible]

išṭiur, a camel, 17, 18, 20, 28, 275, 279.
as, our, 312.
√ *es*, send, 37, 262, 285, 286.
aso, I am, 312.
eso, he is, 304.
isi-kh, the sun, 18, 20, 221, 226, 229, 238, 294, 327.
aste, eight, 290.
asto, they are, 303, 304.
esmo, I am, 296, 312.

kakokū, a fowl, 31, 47, 248, 255.
kčeh, the back, 5, 12, 126, 188, 189, 242.
kiur, a child, 17, 219.
kōru, an ass, 1, 8, 61, 62, 226.
kiru-kh, a dog, 47.
keru-kh, a dog, 47.

√ *giz*, bring, 68, 93.
gū-ṭh, a cow, 44, 68.
gul, a country, 247, 326.

cipū, four, 85, 148.
chī, three, 94, 137, 141, 221.

ji, a head, 226, 229, 294, 296.
√ *joč*, come, 126, 222.

zū, twenty, 130, 261, 268.

źui, hair, 23, 152, 157.
žema, iron, 85, 88, 211.
že-št, a bull, 11, 41, 44, 45, 68, 73.

tu-gul, to a country, 326.
ti-bzi, going to, approaching, 326, 329.
ti-mikh, before, 20, 26, 61, 211, 326.
tar-ekh, a house, 160, 226.

nīze, a bird, 68, 74, 93, 169, 211, 217, 229.
√ *naṭ*, dance, 31, 134, 135, 169.
nan, mother, 169.
nes, nose, 4, 6, 169, 294,
√ *nus*, hear, 169, 315, 325.

piẽ, son, 20, 26, 145, 188.
√ *pez*, go, 195, 196, 326, 329.
pši-kh, cat, 19, 190, 265.
√ *psā*, lose, 30, 296.
pseh, what ?, 90, 199, 325.

be, out, outside, 6, 162, 226, 229.
bzi, going, 326, 329.
√ *buṭ*, share, divide, 8.
buṭ-og, a share, 68, 113, 248, 250, 326.
be-bzi, going outside, 329.

mō, dead, 211.
muš, a man, 8, 169, 177, 211, 285.
mas-ekh, the moon, 4, 48, 61, 211, 294.

√ *le*, put, make, 165, 166.
lūe, two, 150, 163.
leze, ten, 150, 153, 268.
luzu-kh, the tongue, 16, 91, 93, 153.
let-em, a tooth, 1, 150, 153, 173, 179, 181.
luštu, a daughter, 80, 150, 153, 226, 229.
lust, a hand, 8, 150, 153, 299, 303.

ves, a day, 6, 8, 19, 162, 294.

wōgiχ, a finger-ring, 1, 26, 82, 83, 262, 275, 276.
wa(y)-eh, a brother, 4, 144, 203, 205, 224.
war-ekh, a house, 48, 226.
westi, a woman, 13, 18, 305, 309.
wištar, great, 18, 226, 262, 303.

šiũ, gold, 17, 230, 231, 255, 316, 317.
√ *šõ*, live, 98, 102.
šo̽, self, 65, 255.
šõ-ōkso, he is alive, 257.

sete, seven, 194.
siusu, sister, 222, 294, 316, 317.

12. WAI-ALĀ.

ao, water, 8, 191.
ī, one, 38, 259.

oie, mother, 43, 98, 103.
ūk, camel, 20, 275, 279, 280.
ek, one, 37 47.
ãgùṛ, a finger, 1, 20, 82, 245.
ãguštō, a finger-ring, 1, 82, 275.
acẽ̄, an eye, 5, 56, 269.
√ *aĭh*, come, 126, 222, 223.
ẽṛ, fire, 6, 142, 328.
attar, within, 1, 179, 181, 226.
ūrei, silver, 11, 20, 28, 188, 191.
√ *a vī*, bring, 166, 167, 248.
avot, hunger, 51, 125.
āš, mouth, 3, 313.
ošṭ, eight, 8, 290.
√ *ōšt*, arise, 20, 23, 303.
ištrī, a woman, 13, 305.

kiukiu, a fowl, 17, 20, 52, 115, 117.
kiuč, the belly, 85, 86.
kār, an ear, 2, 47, 230, 232.
kas, what ?, 47.

gā, a cow, 44, 68.
guṛ, a horse, 44, 46, 78, 115.
gadā, an ass, 1, 68, 209, 210, 235, 236.
gōl, a country, 247.

cū, a kid, 18, 85.
√ *cū*, go, 255, 269.
coṛo-k, hair, 20, 85, 120.
cima, iron, 85, 211.
√ *car*, graze, 85.
cā-st, he does, 50, 51.

√ *cheṛ*, do, make, 6, 47, 94, 227.
ch̨ẽṛ-am, I will do, 50, 226.

jū, a daughter, 81, 150, 152, 226, 229.
jip, the tongue, 13, 98, 199, 323.

zō, heart, 105, 154, 229.

čū, a dog, 169, 170, 255, 311.

tā, a father, 125, 130.
tata, a father, 1, 125.
trē, three, 137, 221.
tarā, a star, 3, 4, 125.
tanu, own, 10, 131, 169.

du, two, 150.
dū̆t, a tooth, 1, 8, 150, 179, 181.
dōš, ten, 8, 150, 264.
došt, a hand, 150, 299, 303.

nī-geře, a bird, 68, 169, 211, 217, 229.
√ *naṭ*, dance, 31, 134, 135, 169.
√ *niš*, sit, 13, 169, 265.
nasū, the nose, 4, 169, 294.

pūc, five, 111, 188.
pat, behind, 188.
piutr, son, 17, 20, 137, 188.
pā-pō, foot, 167, 188.
√ *prē*, give, 155, 195.
prešya, sent, 37, 195, 285.
pišā̃, a cat, 190, 265.
√ *pus*, lose, 30, 296.

brā, brother, 3, 144, 203.
ber, out, outside, 6, 162, 226.

√ *maṭ*, share, divide, 1.
maṭ-ini, a share, 113, 248, 251.
√ *mṛ*, die, 211, 234.
manaš, a man, 1, 169, 211, 285.
myuk, face, 17.
myuk-ne, before, 20, 61, 62, 211.
mās, moon, month, 3, 211, 294.

√ *yū*, eat, 220.
yē, I, 108.
yā̆-paṭī, back, 188, 241.

lavēṛ, a slave, 185, 187, 243, 248, 255, 256.

vī, you, 249.
√ *vēṛ*, see, 172, 248.
višī, twenty, 130, 248, 264.

wās, a day, 2, 8, 19, 162, 294.
wasei, a she-goat, 25, 105, 107, 201.

šū, six, 67, 255, 274.
šū̃, self, 65, 255.
šei, head, 226, 229, 294, 297.
štā, four, 88, 147.
šūda, alive, 98, 102, 257.

sōi, the sun, 18, 20, 221, 226, 229, 238, 294.
sōt, seven, 194.
sudu, far, 150, 226.
son, gold, 230, 255, 316.
sōs, a sister, 229, 294, 316.

B. ARYAN AND INDO-ARYAN.

Order of letters.— In all these the order of the Sanskrit alphabet is followed.

1. ARYAN.

nās-, nose, 294.
√ *vadh*, bring, 166, 248.
santi, they are, 303.

2. SANSKRIT.

akṣi-, the eye, 5, 56, 96, 110.
agni-, fire, 1, 82.
aṅgāra-, charcoal, 1, 3, 82, 226, 229, 324.
aṅguri-, a finger, 1, 20, 82.
aṅguli-, a finger, 1, 20, 82, 244, 245, 246.
aṇḍa-, an egg, 186.
antar, within, 1, 179, 226.
**andra-*, an egg, 187.
aśva-, a horse, 319.
asti, he is, 304.

ātman-, self, 10, 181, 173.
ā + √ *nī*, bring, 4, 169.

ās-, mouth, 3.
āsya-, mouth, 3, 313, 324, 327.

√ *i*, *ēti*, go, 13, 15.
√ *iṣ*, *ēṣati*, impel, 37, 262, 285.

upa-viśati, he sits, 27, 191, 273.
uṣṭra-, a camel, 20, 292, 302.

r̥kṣa-, a bear, 35, 56.
r̥ṣabha-, a bull, 36, 209, 285.

ē-ka-, one, 37, 47.
ēti, he goes, 13, 15.
ēvaṁ, so, 260.
ēṣati, he impels, 37, 262, 285.

ka-, who ?, 47.
√ *kar*, do, make, 1, 47, 51, 226.
karṇa-, an ear, 1, 47, 230, 325.
karman-, a work, 8, 325.
kaṣṭa-, trouble, 299.
kukkuṭa-, a cock, 17, 52, 115.
kumāra-, a boy, 219.
kr̥kavāku-, a cock, 31, 47, 248, 255.
krta-, done, made, 226, 227, 234.
kēśa-, hair, 37, 48, 271.
kraya-, sale, 54.
krōḍa-, breast, 44, 54, 121.

khara-, an ass, 1, 61, 226.
√ *khād*, eat, 4, 61, 154.
khura-, a hoof, 20, 61, 226, 328.

gardabha-, an ass, 1, 68, 209, 235.
gav-, ox, cow, 44, 68.
gāna-, singing, 8, 68, 172.
gō-, ox, cow, 44, 68.
gōtra-, a family, 138, 141.
grāma-, a village, 9, 75, 76, 211.

ghana-, solid, 5, 8, 78, 168.
ghōṭa-ka-, a horse, 44, 78, 115.

√ *car*, go, graze, 85, 226, 325.
cūḍi-kā, a top-knot, 20, 85, 120.
√ *cyav*, move, 269, 270.

chagala-, *chagalaḥ*, a he-goat, 74, 95, 243.
chēla-, a goat, 94, 243.

jāyatē, he is born, 43, 98.
jāyā, a wife, 43.
jihvā, the tongue, 13, 98, 323.
√ *jīv*, live, 98.

tata-, a father, 1, 125.
tāta-, a father, 125.
tārā, a star, 3, 125.

daṇḍa-, a staff, a horse, 8, 150.
dadāti, he gives, 6, 150, 166.
dadhāti, he places, 165, 166.
danta-, a tooth, 1, 150, 179.
daśa-, ten, 153, 264, 268.
√ *dā*, *dadāti*, give, 6, 150, 166.
dāru-, wood, 229.
divasa-, a day, 2, 6, 8, 19, 294.
dīrgha-, long, 78, 152, 153, 157, 325.
duhitar-, a daughter, 81, 150, 226, 229.
dūra-, far, 17, 20, 150, 226.
√ *dr̥ś*, see, 131, 153, 264.
dṛṣṭa-, seen, 31, 32, 153, 291.
dr̥ṣṭvā, having seen, 32.
dvār-, door, 6, 160, 161, 226 (*bis*).

√ *dhā*, *dadhāti*, place, put, 165, 166.

nanā, mother, 169.
√ *naś*, *naśyati*, perish, 2, 169, 281.
nasta-, nose, 2, 169, 299.
nāsā, nose, 4, 169.
nāsi-kā, nose, 4, 6, 19, 169.
nitya-, continual, 135.
niṣīdati, he sits, 13, 169.
√ *nī*, lead, 4, 169.
√ *nr̥t*, *nr̥tyati*, dance, 31, 135, 169, 235.

pakṣin-, a bird, 55, 188.
panthan-, a path, 184.
parṇa-, a feather, 325.
√ *paś*, *paśyati*, see, 2, 188, 267, 281.
putra-, a son, 17, 20, 137, 141, 188.
puṣpa-, a flower, 22, 188, 293.
pr̥cchati, he asks, 11, 188.
pr̥ṣṭha-, the back, 188.
√ *prach*, *pr̥cchati*, ask, 11, 188.
pravat-, the slope of a mountain, 127, 130, 255.
prēṣita-, sent, 37, 195, 285.

biḍāla-, a cat, 19, 120, 198, 246.
bubhukṣā, hunger, 20, 96, 202, 208.

bhaginī, sister, 170, 207.
√ *bhū*, become, 198.
bhrātar-, a brother, 3.

manuja-, a man, 1, 169, 211.
mānuṣa-, a man, 1, 169, 211, 285.
manuṣya-, a man, 6, 169, 211.
mantra-, speech, 180.
√ *mar*, die, 211, 226.
māsa-, a month, 3, 211, 294, 298.
mukha-, face, 17, 20, 61, 96, 211, 326.
mr̥ga-, an animal, 68.
mr̥ta-, dead, 226, 227, 234.

√ *yā*, go, 220.

rūpa-, silver, 11, 17, 20, 188, 191.

√ *vaṭ*, share, divide, 1, 113, 248.
√ *vaṇṭ*, share, divide, 113, 248.
vādya-, music, 156, 250.
vāla-, hair, 3, 243, 248.
viṁśati-, twenty, 264, 268.
√ *viś*, enter, 27, 273.

śiras-, the head, 14, 226, 294.
śīrṣa-, the head, 13, 240, 264.
śun-, a dog, 169, 319.

śuṣka-, dry, 267, 288, 289.
√ *śru*, *śr̥ṇōti*, hear, 169.

santi, they are, 304.
sūrya-, the sun, 18, 20, 26, 221, 226, 238, 239, 294, 327.
strī, a woman, 13, 18, 141, 305.
snāta-, bathed, 299.
sva-, self, 65, 255.
svarṇa-, gold, 230, 255, 316.
svasār-, a sister, 18, 229, 294, 316.

hasta-, a hand, 8, 299, 304.
hr̥daya-, the heart, 235, 320.

3. Shāhbāzgaṛhī.

agrabhuti-, first-born, 75.
aṭha-, eight, 291.
ata-, self, 10.
anuśaśanaṁ, teaching, 297.
anusocanaṁ, sorrow, 271.
abhisita-, anointed, 286.
arabhati, he slaughters, 246.
arabhiyisu, they were slaughtered, 286.
istri-, a woman, 18.

ku, verily, 62.

diyaḍha-, one and a half, 161.
nataro, grandsons, 194.

paḍhaṁ, assuredly, 199.
maka-, Magas, 68, 69.
manuśa-, a man, 285.

yesu, in whom, 286.
yo, thus (*ēvaṁ*), 260.
rocetu, they may see, 246.
vaṣa-, a year, 240.
vuta-, sown, 262.

samacariya-, impartiality, 271.
spasunaṁ, of sisters, 319.

hia, here, 324.
hida, here, 324.
hediśa-, of this kind, 324.

4. PRAKRIT.

appa-, self, 10.
dhūā, daughter, 81, 150, 164.
dhūdā, daughter, 81, 150, 164.
√ *pucch*, ask, 11.
pucchai, he asks, 188.

5. PAIŚĀCĪ.

kasaṭa-, difficulty, 299.
tiṭṭha-, seen, 32.
sināta-, bathed, 299.

6. BIHĀRĪ.

nit^{i}, continual, 135.

7. HINDĪ (HINDŌSTĀNĪ).

ā̃kh, eye, 110.
√ *khā*, eat, 154.
cha, six, 284.

8. LAHNDA.

dhī, daughter, 228.
dhīr-ī̃, daughters, 228.
√*marīc*, be beaten (*Thaḷī*), 98.
√*marīj*, be beaten, 98.
√*raṛṛ*, cry out, 228.

9. SINDHĪ.

ḍḍā̃d^{u}, a bull, 8.
nit^{u}, continual, 135.
maṇṭr^{u}, a spell, 180.
maṇḍr^{u}, a spell, 180.

C. ERANIAN AND ARMENIAN.

1. Old Persian.

adi + √ *stā*, stand up, 300.
ava + √ *stā*, stand up, 20, 300, 302, 303.
dasta-, a hand, 8, 150, 299, 303.
√ *stā*, stand, 20, 300, 301, 302, 303.
√ *šiyav*, go, 255, 269, 270.

2. Avesta.

[Order of letters.—*a*, *ā*, *e*, *ē*, *ə*, *o*, *ō*, *ą*, *i*, *ī*, *u*, *ū*, *k*, *g*, *χ*, *γ*, *c*, *j*, *t*, *d*, *θ*, *δ*, *p*, *b*, *f*, *w*, *n*, *ṅ*, *ñ*, *m*, *y*, *v*, *r*, *s*, *z*, *š*, *ž*, *h*, *χᵛ*.]

aēva-, one, 37, 38, 259.
apərənāyu-, a youth, 9, 172, 188, 218, 226.
aṅgušta-, toe, 82, 262, 276.
antarə, within, 1, 38, 40, 179, 226, 229, 324.
√*ay*, go, 31, 262.

ayarə-, day, 8, 9.
ast-, bone, 299.
aspa-, horse, 1, 310, 319.
asmaṅ-, heaven, 312.
aši-, eye, 5, 56, 110, 269, 270, 327.
azəm, I, 105, 108.

ā + √ *ay*, come, 13, 262.
āθr-, fire, 6, 142, 328.
ăp-, water, 3, 8, 10, 191.

√ *i*, go, 13, 220.

uštra-, camel, 17, 18, 20, 141, 275, 279.

ka-, who ?, 47.
kata-, a grave, 48, 125.
√ *kar*, do, make, 1, 6, 47, 50, 51, 226.
karəna-, ear, 1.
kəřəta-, done, 234.

gaoša-, ear, 45, 46.
gāv-, ox, 11, 41, 44, 68.

χara-, ass, 1, 61, 226.
χšvaš, six, 67, 255, 274.

caθwārō, four, 148.
√*car*, go, 85, 226, 325.
cvant-, how much ?, 90, 199, 325.

√*jīv*, live, 98.
j(ī)vant-, alive, 257, 258.
jvant-, alive, 257.

tiγri-, arrow, 76.

daδāiti, he gives, 166.
daδāiti, he puts, 165, 166.
dantan-, tooth, 1, 150, 173, 179.
√*dā*, give, 6, 150, 153, 155, 166, 195.
√*dā*, put, 165, 166.
duγδar-, daughter, 80, 81, 226, 229.
dūra-, far, 17, 20, 150, 226.
dva-, two, 163.
dvar-, door, 6, 160, 161, 226 (*bis*).

θrāyō, three, 141, 221.

pāδa-, foot, 167, 188.
pañca, five, 87, 112.
**parant-*, bird, 188.
paršti-, the back, 5, 188, 241, 242.
√*pərəs*, ask, 11, 188.
puθra-, son, 17, 20, 137, 141, 188.

√*bav*, become, 198.
bareša-, a horse's mane, 240.
būza-, a goat, 25, 105, 201.
brātar-, a brother, 3, 144, 203.

fra + √*dā*, give. 153, 155, 195.

naman-, name, 212.
nišhiδaiti, he sits, 13, 169, 265, 272.

maiδya-, middle, 168.
√*mar*, die, 211, 226.
māh-, moon, month, 211, 298, 321.
mərəγa-, a bird, 12, 68.
mərəta-, dead, 234.

vaēn-āmi, I see, 172, 248.
vāra-, rain, 248.

sarah-, head, 226, 294.
stawra-, firm, 18, 226, 262, 303.
star-, a star, 3, 18, 299, 303, 325.
staora-, a draught animal, 18, 226, 299.
span-, dog, 169, 255, 310, 319.
√*srav*, hear, 169, 315.

zasta-, hand, 8, 299, 303.
zərəd-, heart, 105, 154, 229, 235.

√*šav*, go, 255, 269, 270.

hizū-, tongue, 105, 250.
huška-, dry, 289.

χ_v*a-tō*, of oneself, 65, 255.
χ *aṅhar-*, sister, 229.

3. Pahlavi.

ēv-ak, one, 37, 47.
kat-ak, house, 125.

4. Armenian.

dustr, daughter, 80.

5. Balōcī.

gō-χ, an ox, 44.
phut, the back, 241.

6. GHALCAH (ΓALCAH).

Order of Letters.—In this and all the following Indexes the order of the English alphabet is followed as regards consonants. Vowels are neglected in fixing alphabetical order.

√*car*, do, make, 6, 50.
√*kar*, do, make, 6, 50.
pinj, five, 87.
pūnz, five, 87.

6A. MUNJĀNĪ.

√*car*, graze, 85.

lü, two, 163.
leγda, daughter, 80.

nēnā, mother, 169.

pūser, a head, 30, 188.

šarai, three, 141.

werāī, brother, 203.
wuz, a she-goat, 105.

yau-γā, water, 10, 77
yūr, fire, 6.

6B. SARĪQŌLĪ.

and, mother, 169.
ingaχt, finger, 276.

kec, belly, 85.

mās, moon, month, 294.

nāz, nose, 8.

pöč, son, 141.
prōd, before, 127.

stir, a woman, 13.

√*yet*, come, 126, 222.

zdrd, heart, 235, 320.

žao, bull, 11, 41, 44, 68.

6c. Šiγnī.

dād, father, 3, 150.

kīc, belly, 85.

mād, mother, 155.

neǰ, nose, 6.

puč, son, 141.

vaz, she-goat, 201.

√*yet*, come, 126, 222.

zēv, tongue, 250, 260.

žāv, bull, 11, 44, 68.

6d. Waχī.

üštür, a camel, 17, 18, 141.

cöγ, a kid, 18, 85.

čābür, four, 148.

δīr, far, 150.

γiš, ear, 45.

hät, eight, 291.
hāθ, eight, 291.

χüi, sister, 229.
χur, ass, 61.

nan, mother, 169.
nung, a name, 212.

piš, a cat, 19, 190, 265.
pötr, a son, 141.

strēi, a woman, 13, 42, 141.

šāδ, six, 67.

vī-k, water, 8, 10.

yīr, sun, 8.
√*yav*, eat, 220.

6e. Yagnōbī.

guš, an ear, 46.

6f. Yüdγā.

iščuro, a camel, 141.

cšīr, four, 149.

γū, an ear, 46.

los, ten, 153.

pūsr, head, 30, 188.
pišco, behind, 242.

stāre, a star, 3.

viza, a she-goat, 201.

yūṛ, fire, 6.

7. Ossetic.

čippar, four, 148.
čuppar, four, 148.

8. Persian.

andar, within, 1, 179.
andarūn, inner apartments, 229.
angulī, a finger (*Kāšānī*), 1, 20.
angišt, charcoal, 1.
angušt-ar, a finger-ring, 1, 82, 262, 275.

asbūn (dial.), heaven, 312.
asp, horse, 1.
ustōr, horse, 18.

birādar, a brother, 3, 203.
bēr-ūn, outside, 6.
buš, the mane of a horse, 240.

duχtar, a daughter, 81.
dandān, a tooth, 1, 179.

firōd, before, 127.

kafš, a shoe, 197.

χāyīdan, to eat, 154.

lagām, a bridle, 69.
lavand, a volunteer, 185, 243, 248, 255.

mādar, a mother, 153, 155, 216, 244.

nana, a mother, 169.

pā, a foot, 167, 188.
pisar, *pusar*, a son, 26.
pušak, a cat, 19, 265.
pušt, the back, 5, 241.

rīš, beard, 266.

sitāra, a star, 3, 13.

šunūdan, to hear, 315.

tīr, an arrow, 76.

yak, one, 37.

8A. Kurd.

āwe, water, 8.
duχt, a daughter, 81.
dĭtt, a daughter, 81.

gō (Tūr Kurd), who, 49.
nēh, nine, 256.

8B. SAMNĀNĪ.

ā, I, 108.
u, I, 108.

9. PAŠTŌ.

ōba, water 8.
ūχ, camel, 20.
ạta, eight, 291.
$ha\text{-}\gamma^{a}$, he, 48.
-maī, moon, 298, 321.
myāšt, a month, 211.
lūr, a daughter, 81.
las, ten, 153.
šta, there is, there are, 303.
$vast^{a}l$, to bring, 166.
wuc, dry, 289.
$z\d{r}^{a}$, heart, 237.

D. OTHER LANGUAGES.

1. ARABIC.

asbāb, property, 199.
bābat, concerning, 199.
qaḥṭ, famine, 51, 125.
ṭabīb, a physician, 199.

2. BURUŠASKĪ.

comar, iron, 85, 211.
chomar, iron, 85, 211.

3. TIBETAN.

glang, ox, 44.
mgrom, *grun*, *žun*, feast, 228.

4. GREEK.

Κασπεῖρα, Kaśmīr, 312.

ADDENDA ET CORRIGENDA

During the eighteen months that this little book has been passing through the press some articles have appeared which incidentally throw light on the Piśāca question. Monsieur Senart's paper on 'Vajrapâṇi dans les Sculptures du Gandhâra,' in vol. i. of the *Actes du XIV^e Congrès International des Orientalistes*, contains many suggestive passages. Vajrapāṇi was the chief of the Yakṣas, who, in Buddhist legends, correspond to the Piśācas of our stories (see my article in the J.R.A.S. referred to in the footnote to p. 2). According to Yuan Chwang (Watters, i., 229) Vajrapāṇi conquered Apalāla, the Nāga of the source of the Ṣwāt river. This is a favourite subject of sculpture in the Gandhāra country. It is unnecessary to point out that the Nāga inhabited the country of what I call the Modern Piśācas. The Kaśmīr legend of the conflict between the Piśācas and Nāgas is given above on p. 2.

On p. 461 of the J.R.A.S. for 1906, Mr. Thomas, in dealing with the town of Kāpiśa at the southern foot of the Hindū Kush, draws attention to the fact that *Kapiśā* is the name of the mother of the Piśācas, who are called *Kapiśāputra* and *Kāpiśeya*.

Monsieur Sylvain Lévi, on p. 4 of the fifth series of 'Notes Chinoises sur l'Inde,' reprinted from the *Bulletin de l'École Française d'Extrême Orient*, gives an account of a Māhātmya of Khotan (the *Sūrya-garbha sūtra* of the *Mahāsaṁnipāta*). Here the Yakṣas (*i.e.*, Piśācas) are again brought into prominence as superseding the Nāgas. The latter refuse to accept charge of the twenty holy places of Buddhism. The Yakṣas then accept charge of nineteen, the twentieth, Gōśrṅga, in Khotan, being left to the Nāgas.

In the text I have forgotten to draw attention to the fact that the Šīnā superstitions are full of a belief in demons, whom they call *Yach*. There is also a belief in fairies, who often take the form of Nāgas and Nāginīs (see Biddulph and Leitner *passim*). I may mention that this belief in Nāginīs extends into Western Tibet, where, according to Mr. Francké, they are called *Klu-mo*.

Finally, although I have not anywhere referred to the later Sanskrit traditions locating the Piśācas only in Central India, I do not pretend to be ignorant of the fact of their existence, especially in the *Kathā-sarit-sāgara*. So far as I am aware, this tradition is not supported by any facts hitherto brought forward, linguistic or otherwise. Mārkaṇḍēya mentions no less than eleven kinds of Paiśācī Prakrit spoken in widely separated parts of India (see Pischel, p. 27). Amongst them he mentions two—the Kaikēya and the Vrācaḍa of North-Western India—and they are sufficient for my purposes. I do not deny that in later times there may have been people called Piśācas, or even Piśāca colonists, in other parts of the country, but that opens out too wide a question to be discussed here. I may, however, mention that the Kōṅkaṇī dialect of Marāṭhī has certain phonetic peculiarities which are characteristic of Modern Paiśācī (see vol. vii. of the 'Linguistic Survey of India,' pp. 168, 169). Kōṅkaṇī is probably the only modern survival of the old Saurāṣṭrī Prakrit.

The following errata should be corrected in the text; most of them are letters broken after the final proofs had been passed for press:

Page 6, line 3 from below, for Tirāh read Tīrāh.
Page 12, line 21 from above, for *ṣt* read *ṣṭ*.
Page 13, line 22, for S. read Ś.

Page 16, line 4, for *jārlm* read *jā̃rlm*.
Page 18, line 20, for *krōḍa* read *krōḍa-*.
Page 27, line 14, for *yau γā* read *yau-γā*.
Page 29, line 19, for *kham-ta* read *kham-ṭa*.
Page 30, line 15, for *pīšō ṇḍ-ik* read *pīšō-ṇḍ-ik*.
Page 30, line 18, for *nas-kā r* read *nas-kā-r*.
Page 30, line 19, for *nathū r* read *nathū-r*.
Page 32, table, opposite B., for *-kê* read *-kē̆*.
Page 32, table, opposite Kś., read *-kyut*^{u}.
Page 34, line 2, for *-ā* read *-ā̆*.
Page 34, line 18, for *-tā* read *-tā̆*.
Page 35, line 23, for *dhīrī* read *dhīrī̆*.
Page 37, last line of table, for *vīsī* read *vīšī*.
Page 40, line 27, for *cipu* read *cipū*.
Page 42, last line of table, for *zā* read *zā̆*.
Page 43, table, opposite Gūr., for *ase* read *asĕ*.
Page 51, table, opposite What ?, for *ke* read *kē*.
Page 51, table, opposite What ?, delete *keh*, which means 'why ?' not 'what ?'
Page 57, table, opposite B., for *vī-r* read *vī̆-r*.
Page 57, table, opposite P., for *han īk ī* read *han-īk-ī*.
Page 57, line 5 from below, for *vi-āmiš* read *vi-āmiś*.
Page 59, line 9 from below, for *r̆* read *˜r*.
Page 63, line 4 from above, for *wŏth* read *woth*.
Page 64, line 2, for *di-kti* read *di-ktī*.
Page 65, line 9 from below, for G.M. *gō* read G. *gā*, M. *gō*.
Page 71, line 10 from above, for *kukū* read *kūkū*.
Page 71, line 10, for *kukō̃* read *kūkō̃*.
Page 71, line 21, for Śg. read Šg.
Page 71, line 23, for *dā* read *da*.
Page 72, line 11 from below, for *šiu* read *šiũ*.
Page 73, line 12 from above, for S. read Š.
Page 74, line 2 from below, for *cōγ* read *cöγ*.
Page 75, line 1 from above, for *šò-ōkzo* read *šō̃-ōkso*.
Page 76, line 8 from below, for *tă* read *tā̃*.
Page 78, line 4 from below, for *pèhe* read *pĕhe*.
Page 83, line 12 from above, read *nāsikā*.
Page 84, line 15, for ā>aĭ read ā̆>ā̆ĭ.
Page 84, line 18, for o read ö̆.
Page 84, line 20, for Pś. read Pš.
Page 84, line 20, for *ă* read *ā*.
Page 86, line 11, for ï=i read ĭ=ĭ.
Page 86, line 19, for *čhri-ga* read *čhrī-ga*.
Page 88, line 11, for G. read V.G.

Page 91, line 18, for *atūr* read *utẽ̄r*.
Page 92, line 10, for ō>ī̆, e read ŏ́>ī́, ė.
Page 92, line 13, for ō read ö̆.
Page 93, line 22, for *cheṛ-am* read *chèṛ-am*.
Page 94, line 2, for *kūkūr* read *kukūr*.
Page 94, line 7, for **kr>kṛ, gr** read **kr=kr>gr**.
Page 94, line 19, for *iżĭ* read *ižĩ*.
Page 95, line 3, for *ižī* read *ižĩ*.
Page 96, line 11 from below, read *gȭš*^{a}*-g*.
Page 100, line 1 from above, for **c>c** read **c=c**.
Page 100, line 9 from below, for No. 249 read Nos. 199, 249.
Page 102, line 3 from below, for *ŏkh* read *ā̃kh*.
Page 105, line 11 from below, for *vičī, višī* read *viči, vīšī*.
Page 107, line 1 from above, for Nos. 88, 228 read Nos. 88, 228, 307.
Page 108, line 2, after 'four' insert 'and Nos. 249, 323.'
Page 113, line 2 from below, for 'fact.' read 'fact,'.
Page 117, last line, for ö read ō.
Page 118, line 1, for *gurāō-γ* read *gurdō-γ*.
Page 124, line 11 from below, for *anguj*^{u} read *anguj*$^{\bar{u}}$.
Page 126, line 13 from below, read *ławanṭ*.
Page 130, line 13 from below, read √*es*.
Page 133, line 16 from below, for **st>st>ṡṭ** read **st>ṡt>šṭ**.
Page 134, line 5 from above, for Ṡ. read Š.
Page 139, under ANAPTYXIS, add '*i*, 18.'
Page 141, line 8, for ż read ž.
Page 143, line 11 from below, for Ṡīnā read Šīnā.
Page 155, headline, for KALĀSĀ read KALĀŠĀ.
Page 155, line 6, for *šĕṛ* read *šẽṛ*.
Page 155, line 16, for KĀŚMĪR read KĀŚMĪRĪ.
Page 166, line 2, for *āī̃* read *ā̃ī̀*.
Page 169, line 1, for *šū* read *šū̃*.
Page 172, line 5, for *āguštō* read *āguštō̃*.
Page 172, line 11, for *a vī* read *a-vī*.
Page 172, last line, for *čū* read *čū̃*.
Page 175, line 15 from below, for *krta-* read *kr̥ta-*.
Page 176, line 13 from above, for *daṇḍa* read *daṇḍa-*
Page 176, line 8 from below, for *nas* read *naś*.

State Museum Library Lucknow

BILLING AND SONS, LTD., PRINTERS, GUILDFORD

HOBSON—JOBSON

by Col. Henry Yule and A.C. Burnell

A glossary of colloquial Anglo-Indian words and phrases, and of kindred terms, etymological, historical, geographical and discursive, new edition edited by William Crooke.

Rs. 75.00

A COMPARATIVE GRAMMAR OF THE MODERN ARYAN LANGUAGES OF INDIA

by John Beames

To wit Hindi, Panjabi, Sindhi, Gujrati, Marathi, Oriya, Bengali, three volumes now published in one format.

Rs. 50.00

CRITICAL STUDIES IN THE PHONETIC OBSERVATIONS OF INDIAN GRAMMARIANS

by Dr. Siddheshwar Varma

This work in its scope and original in its approach is an attempt to give a general conspectus of Indian Phonetic Literature. Rs. 20.00

A MANUAL OF SANSKRIT PHONETICS

by Dr. C.C. Uhlenbeck

In comparison with Indogermanic mother-language for students of Germanic and Classical Philology. Rs. 12.50

THE SCIENCE OF LANGUAGE

by F. Max Muller

A series of lectures delivered at Royal Institution of Great Britain. Rs. 20.00

A GRAMMAR OF THE HINDUSTANI OR URDU LANGUAGE

by John T. Platts

Rs. 25.00